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TO THE VENERABLE BRETHREN: THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE. AS WELL AS TO ALL THE CLERGY AND FAITHFUL OF THE CATHOLIC WORLD.

VENERABLE BRETHREN, BELOVED SONS:
HEALTH AND APOSTOLIC BENEDICTION.

INTRODUCTION

1. Inspired by the Divine Spirit, the Sacred Writers composed those books which God, in His paternal charity towards the human race, deigned to bestow on them in order "to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work."¹ This heaven-sent treasure Holy Church considers as the most precious source of doctrine on faith and morals. No wonder therefore that, as she received it intact from the hands of the Apostles, so she kept it with all care, defended it from every false and perverse interpretation and used it diligently as an instrument for securing the eternal salvation of souls, as almost countless documents in every age strikingly bear witness.

2. In more recent times, however, since the Divine origin and the correct interpretation of the Sacred Writings have been very spe-

¹ II Tim. 3, 16f.

cially called in question, the Church has with even greater zeal and care undertaken their defense and protection. The Sacred Council of Trent ordained by solemn decree that "the entire books with all their parts, as they have been wont to be read in the Catholic Church and are contained in the old vulgate Latin edition, are to be held sacred and canonical."² In our own time the Vatican Council, with the object of condemning false doctrines regarding inspiration, declared that these same books were to be regarded by the Church as sacred and canonical "not because, having been composed by human industry, they were afterwards approved by her authority, nor merely because they contain revelation without error, but because, having been written under the inspiration of the Holy Spirit, they have God for their author, and as such were entrusted to the Church herself."³

3. When, subsequently, some Catholic writers, in spite of this solemn definition of Catholic doctrine, by which such Divine authority is claimed for the "entire books with all their parts" as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as *obiter dicta* and—as they contended—in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII in the Encyclical Letter *Providentissimus Deus*, published on November 18 in the year 1893, justly and rightly condemned these errors and safe-guarded the studies of the Divine Books by most wise precepts and rules.

PURPOSE OF PRESENT ENCYCLICAL

4. Since, then, it is fitting that We should commemorate the fiftieth anniversary of the publication of this Encyclical Letter, which is considered the supreme guide in biblical studies, We, moved by that solicitude for sacred studies which We manifested from the very beginning of Our Pontificate,⁴ have considered that this may most opportunely be done by ratifying and inculcating all that was wisely laid down by Our Predecessor and ordained by His Successors for the consolidating and perfecting of the work, and by pointing out what seems necessary in the present day, in order

¹ Sessio IV, decr. 1; Ench. Bibl. n. 45.

² Sessio III, Cap. 2; Ench. Bibl. n. 62.

⁴ Address to the Ecclesiastical students in Rome (June 24, 1939); ACTA AP. SEDIS XXXI (1939), p. 245-251.

to incite ever more earnestly all those sons of the Church who devote themselves to these studies, to so necessary and so praiseworthy an enterprise.

I

HISTORICAL PART

WORK OF LEO XIII AND OF HIS SUCCESSORS IN FAVOR OF BIBLICAL STUDIES

REAFFIRMATION OF LEO'S PRONOUNCEMENTS ON THE SUPERIOR NATURE AND VALUE OF THE SCRIPTURES

5. The first and greatest care of Leo XIII was to set forth the teaching on the truth of the Sacred Books and to defend it from attack. Hence with grave words did he proclaim that there is no error whatsoever if the sacred writer, speaking of things of the physical order, "went by what sensibly appeared" as the Angelic Doctor says,⁵ speaking either "in figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science." For "the sacred writers, or to speak more accurately—the words are St. Augustine's—⁶ the Holy Ghost, Who spoke by them, did not intend to teach men these things—that is the essential nature of the things of the universe—things in no way profitable to salvation;"⁷ which principle "will apply to cognate sciences, and especially to history," that is, by refuting, "in a somewhat similar way the fallacies of the adversaries and defending the historical truth of Sacred Scripture from their attacks."⁸

6. Nor is the sacred writer to be taxed with error, if "copyists have made mistakes in the text of the Bible," or, "if the real meaning of a passage remains ambiguous." Finally, it is absolutely wrong and forbidden "either to narrow inspiration to certain passages of Holy Scripture, or to admit that the sacred writer has erred," since Divine inspiration "not only is essentially incompatible with error

⁵ Cf. Ia, q. 70, art. 1 ad 3.

⁶ De Gen. ad litt. 2, 9, 20; PL XXXIV, col. 270 a.; CSEL. XXVIII (Section III, para 2), p. 46.

⁷ Leonis XIII ACTA XIII, p. 355; Ench. Bibl. n. 106.

⁸ Cf. Benedictus XV, Enc. *Spiritus Paracliticus*, ACTA AP. SEDIS XII (1920), p. 396; Ench. Bibl. n. 471.

but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church."⁹

7. This teaching, which Our Predecessor Leo XIII set forth with such solemnity, We also proclaim with Our authority and We urge all to adhere to it religiously. No less earnestly do We inculcate obedience at the present day to the counsels and exhortations which he, in his day, so wisely enjoined. For whereas there arose new and serious difficulties and questions, from the widespread prejudice of rationalism and more especially from the discovery and investigation of the antiquities of the East, this same Our Predecessor, moved by zeal of the apostolic office, not only that such an excellent source of Catholic revelation might be more securely and abundantly available to the advantage of the Christian flock, but also that he might not suffer it to be in any way tainted, wished and most earnestly desired "to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, should day-by-day, as their State demands, display greater diligence and industry in reading, meditating and explaining it."¹⁰

LEO'S ENCOURAGEMENT OF SCRIPTURE STUDIES

8. Wherefore the same Pontiff, as he had already praised and approved the school for biblical studies, founded at St. Stephen's, Jerusalem, by the Master General of the Sacred Order of Preachers—from which, to use his own words, "biblical science itself had received no small advantage, while giving promise of more"¹¹—so in the last year of his life he provided yet another way by which these same studies, so warmly commended in the Encyclical Letter *Providentissimus Deus*, might daily make greater progress and be pursued with the greatest possible security. By the Apostolic Letter *Vigilantiae*, published on October 30 in the year 1902, he founded a Council or Commission, as it is called, of eminent men, "whose duty it would be to procure by every means that the sacred texts may receive everywhere among us that more thorough exposition

⁹ Leonis XIII ACTA XIII, p. 357 sq.; Ench. Bibl. n. 109 sq.

¹⁰ Leonis XIII ACTA XIII, p. 328; Ench. Bibl. n. 67 sq.

¹¹ Apostolic Letter *Hierosolymae in Coenobio*, Sept. 17, 1892; Leonis XIII ACTA XII, pp. 239-241; v. p. 240.

which the times demand, and be kept safe not only from every breath of error, but also from all inconsiderate opinions."¹² Following the example of Our Predecessors, We also have effectively confirmed and amplified this Council, using its good offices, as often before, to remind commentators of the Sacred Books of those safe rules of Catholic exegesis which have been handed down by the Holy Fathers and Doctors of the Church, as well as by the Sovereign Pontiffs themselves.¹³

WORK OF THE SUCCESSORS OF LEO XIII

PROVISIONS OF PIUS X FOR SCRIPTURE STUDIES:

HIGHER DEGREES IN SCRIPTURE; SEMINARY COURSE; BIBLICAL INSTITUTE.

9. It may not be out of place here to recall gratefully the principal and more useful contributions made successively by Our Predecessors towards this same end, which contributions may be considered as the complement or fruit of the movement so happily initiated by Leo XIII. And first of all Pius X, wishing "to provide a sure way for the preparation of a copious supply of teachers, who, commended by the seriousness and the integrity of their doctrine, might explain the Sacred Books in Catholic schools . . ." instituted "the academic degrees of licentiate and doctorate in Sacred Scripture . . . ; to be conferred by the Biblical Commission";¹⁴ he later enacted a law "concerning the method of Scripture studies to be followed in Clerical Seminaries" with this end in view, viz: that students of the sacred sciences "not only should themselves fully understand the power, purpose and teaching of the Bible, but should also be equipped to engage in the ministry of the Divine Word with elegance and ability and repel attacks against the divinely inspired books";¹⁵ finally "in order that a center of higher biblical studies might be established in Rome, which in the best way possible might promote the study of the Bible and all cognate sciences in accordance with the mind of the Catholic Church," he founded the Pontifical Biblical Institute, entrusted to the care of

¹² Cf. Leonis XIII ACTA XXII, p. 232 ss.; Ench. Bibl. n. 130-141; v. nn. 130, 132.

¹³ Letter of the Pontifical Biblical Commission to their Excellencies the Archbishops and Bishops of Italy, Aug. 20, 1941; ACTA AP. SEDIS XXXIII (1941), pp. 465-472.

¹⁴ Apostolic Letter *Scripturae Sanctae*, Feb. 23, 1904; Pii X ACTA I, pp. 176-179; Ench. Bibl. nn. 142-150; v. nn. 143-144.

¹⁵ Cf. Apostolic Letter *Quoniam in re biblica*, March 27, 1906; Pii X ACTA III, pp. 72-76; Ench. Bibl. nn. 155-173; v. n. 155.

the illustrious Society of Jesus, which he wished endowed "with a superior professorial staff and every facility for biblical research"; he prescribed its laws and rules, professing to follow in this the "salutary and fruitful project" of Leo XIII.¹⁶

PROVISIONS OF PIUS XI:
BIBLICAL DEGREES; REVISION OF THE VULGATE

10. All this in fine Our immediate Predecessor of happy memory Pius XI brought to perfection, laying down among other things, "that no one should be appointed professor of Sacred Scripture in any Seminary, unless, having completed a special course of biblical studies, he had in due form obtained the academic degrees before the Biblical Commission or the Biblical Institute." He wished that these degrees should have the same rights and the same effects as the degrees duly conferred in Sacred Theology or Canon Law; likewise he decreed that no one should receive "a benefice having attached the canonical obligation of expounding the Sacred Scripture to the people, unless, among other things, he had obtained the licentiate or doctorate in biblical science." And having at the same time urged the Superiors General of the Regular Orders and of the religious Congregations, as well as the Bishops of the Catholic world, to send the more suitable of their students to frequent the schools of the Biblical Institute and obtain there the academical degrees, he confirmed these exhortations by his own example, appointing out of his bounty an annual sum for this very purpose.¹⁷

11. Seeing that, in the year 1907, with the benign approval of Pius X of happy memory, "to the Benedictine monks had been committed the task of preparing the investigations and studies on which might be based a new edition of the Latin version of the Scriptures, commonly called the Vulgate,"¹⁸ the same Pontiff, Pius XI, wishing to consolidate more firmly and securely this laborious and arduous enterprise," which demands considerable time and great expense, founded in Rome and lavishly endowed with a library and other means of research, the monastery of St. Jerome, to be devoted exclusively to this work.¹⁹

¹⁶ Apostolic Letter *Vinea electa*, May 7, 1909; ACTA AP. SEDIS I (1909), pp. 447-449; Ench. Bibl. nn. 293-306; v. nn. 296 et 294.

¹⁷ Cf. *Motu proprio Bibliorum scientiam*, April 27, 1924; ACTA AP. SEDIS XVI (1924), pp. 180-182; Ench. Bibl. nn. 518-525.

¹⁸ Letter to the Most Rev. Abbot Aiden Gasquet, Dec. 3, 1907; Pii X ACTA IV, pp. 117-119; Ench. Bibl. n. 285 sq.

¹⁹ Apostolic Constitution *Inter praeceptas*, June 15, 1933; ACTA AP. SEDIS XXVI (1934), pp. 85-87.

PROVISIONS OF PIUS X AND BENEDICT XV
FOR SPREADING KNOWLEDGE OF THE SCRIPTURES

12. Nor should We fail to mention here how earnestly these same Our Predecessors, when the opportunity occurred, recommended the study or preaching or in fine the pious reading and meditation of the Sacred Scriptures. Pius X most heartily commended the society of St. Jerome, which strives to promote among the Faithful—and to facilitate with all its power—the truly praiseworthy custom of reading and meditating on the Holy Gospels; he exhorted them to persevere in the enterprise they had begun, proclaiming it “a most useful undertaking, as well as most suited to the times,” seeing that it helps in no small way “to dissipate the idea that the Church is opposed to or in any way impedes the reading of the Scriptures in the vernacular.”²⁰

13. And Benedict XV, on the occasion of the fifteenth centenary of the death of St. Jerome, the greatest Doctor of the Sacred Scriptures, after having most solemnly inculcated the precepts and examples of the same Doctor, as well as the principles and rules laid down by Leo XIII and by himself, and having recommended other things highly opportune and never to be forgotten in this connection, exhorted “all the children of the Church, especially clerics, to reverence the Holy Scripture, to read it piously and meditate it constantly”; he reminded them “that in these pages is to be sought that food by which the spiritual life is nourished unto perfection,” and “that the chief use of Scripture pertains to the holy and fruitful exercise of the ministry of preaching”; he likewise once again expressed his warm approval of the work of the society called after St. Jerome himself, by means of which the Gospels and the Acts of the Apostles are being so widely diffused, “that there is no Christian family any more without them and that all are accustomed to read and meditate them daily.”²¹

PRAISE OF COOPERATION OF SCRIPTURE SCHOLARS
IN THE PAPAL PROGRAM

14. But it is right and pleasing to confess openly that it is not only by reason of these initiatives, precepts and exhortations of Our Predecessors that the knowledge and use of the Sacred Scriptures

²⁰ Letter to the Most Eminent Cardinal Cassetta *Qui piam*, Jan. 21, 1907; Pii X ACTA IV, pp. 23-25.

²¹ Encyclical Letter *Spiritus Paraclitis*, Sept. 15, 1920; ACTA AP. SEDIS XII (1920), pp. 385-422; Ench. Bibl. nn. 457, 495, 497, 491.

have made great progress among Catholics; for this is also due to the works and labors of all those who diligently cooperated with them, both by meditating, investigating and writing, as well as by teaching and preaching and by translating and propagating the Sacred Books. For from the schools in which are fostered higher studies in theological and biblical science, and especially from Our Pontifical Biblical Institute, there have already come forth, and daily continue to come forth, many students of Holy Scripture who, inspired with an intense love for the Sacred Books, imbue the younger clergy with this same ardent zeal and assiduously impart to them the doctrine they themselves have acquired.

15. Many of them also, by the written word, have promoted and do still promote, far and wide, the study of the Bible; as when they edit the sacred text corrected in accordance with the rules of textual criticism or expound, explain and translate it into the vernacular; or when they propose it to the Faithful for their pious reading and meditation; or, finally, when they cultivate and seek the aid of profane sciences which are useful for the interpretation of the Scriptures. From these, therefore, and from other initiatives which daily become more widespread and vigorous, as, for example, biblical societies, congresses, libraries, associations for meditation on the Gospels, We firmly hope that in the future reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls, provided the method of biblical studies laid down by Leo XIII, explained more clearly and perfectly by his Successors, and by Us confirmed and amplified—which indeed is the only safe way and proved by experience—be more firmly, eagerly and faithfully accepted by all, regardless of the difficulties which, as in all human affairs, so in this most excellent work will never be wanting.

II

ADVANTAGES FROM THE MODERN PROGRESS IN AUXILIARY SCIENCES FOR PRESENT-DAY BIBLICAL STUDIES

16. There is no one who cannot easily perceive that the condition of biblical studies and their subsidiary sciences has greatly changed within the last fifty years. For, apart from anything else, when Our Predecessor published the Encyclical Letter *Providentis-*

simus Deus, hardly a single place in Palestine had begun to be explored by means of relevant excavations. Now, however, this kind of investigation is much more frequent and, since more precise methods and technical skill have been developed in the course of actual experience, it gives us information at once more abundant and more accurate. How much light has been derived from these explorations for the more correct and fuller understanding of the Sacred Books all experts know, as well as all those who devote themselves to these studies. The value of these excavations is enhanced by the discovery from time to time of written documents which help much towards the knowledge of the languages, letters, events, customs and forms of worship of most ancient times. And of no less importance is the discovery and investigation, so frequent in our times, of papyri which have contributed so much to the knowledge of letters and institutions, both public and private, especially of the time of Our Saviour.

17. Moreover, ancient codices of the Sacred Books have been found and edited with discerning thoroughness; the exegesis of the Fathers of the Church has been more widely and thoroughly examined; in fine the manner of speaking, relating and writing in use among the ancients is made clear by innumerable examples. All these advantages which, not without a special design of Divine Providence, our age has acquired, are, as it were, an invitation and inducement to interpreters of the Sacred Literature to make diligent use of this light, so abundantly given, to penetrate more deeply, explain more clearly and expound more lucidly the Divine Oracles. If, with the greatest satisfaction of mind, We perceive that these same interpreters have resolutely answered and still continue to answer this call, this is certainly not the last or least of the fruits of the Encyclical Letter *Providentissimus Deus*, by which Our Predecessor Leo XIII, foreseeing, as it were, this new development of biblical studies, summoned Catholic exegetes to labor and wisely defined the direction and the method to be followed in that labor.

18. We also, by this Encyclical Letter, desire to insure that the work may not only proceed without interruption, but may also daily become more perfect and fruitful; and to that end We are specially intent on pointing out to all what yet remains to be done, with what spirit the Catholic exegete should undertake, at the present day, so great and noble a work, and to give new incentive and

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15. Many of them also, by the written word, have promoted and do still promote, far and wide, the study of the Bible; as when they edit the sacred text corrected in accordance with the rules of textual criticism or expound, explain and translate it into the vernacular; or when they propose it to the Faithful for their pious reading and meditation; or, finally, when they cultivate and seek the aid of profane sciences which are useful for the interpretation of the Scriptures. From these, therefore, and from other initiatives which daily become more widespread and vigorous, as, for example, biblical societies, congresses, libraries, associations for meditation on the Gospels, We firmly hope that in the future reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls, provided the method of biblical studies laid down by Leo XIII, explained more clearly and perfectly by his Successors, and by Us confirmed and amplified—which indeed is the only safe way and proved by experience—be more firmly, eagerly and faithfully accepted by all, regardless of the difficulties which, as in all human affairs, so in this most excellent work will never be wanting.

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16. There is no one who cannot easily perceive that the condition of biblical studies and their subsidiary sciences has greatly changed within the last fifty years. For, apart from anything else, when Our Predecessor published the Encyclical Letter *Providentis-*

simus Deus, hardly a single place in Palestine had begun to be explored by means of relevant excavations. Now, however, this kind of investigation is much more frequent and, since more precise methods and technical skill have been developed in the course of actual experience, it gives us information at once more abundant and more accurate. How much light has been derived from these explorations for the more correct and fuller understanding of the Sacred Books all experts know, as well as all those who devote themselves to these studies. The value of these excavations is enhanced by the discovery from time to time of written documents which help much towards the knowledge of the languages, letters, events, customs and forms of worship of most ancient times. And of no less importance is the discovery and investigation, so frequent in our times, of papyri which have contributed so much to the knowledge of letters and institutions, both public and private, especially of the time of Our Saviour.

17. Moreover, ancient codices of the Sacred Books have been found and edited with discerning thoroughness; the exegesis of the Fathers of the Church has been more widely and thoroughly examined; in fine the manner of speaking, relating and writing in use among the ancients is made clear by innumerable examples. All these advantages which, not without a special design of Divine Providence, our age has acquired, are, as it were, an invitation and inducement to interpreters of the Sacred Literature to make diligent use of this light, so abundantly given, to penetrate more deeply, explain more clearly and expound more lucidly the Divine Oracles. If, with the greatest satisfaction of mind, We perceive that these same interpreters have resolutely answered and still continue to answer this call, this is certainly not the last or least of the fruits of the Encyclical Letter *Providentissimus Deus*, by which Our Predecessor Leo XIII, foreseeing, as it were, this new development of biblical studies, summoned Catholic exegetes to labor and wisely defined the direction and the method to be followed in that labor.

18. We also, by this Encyclical Letter, desire to insure that the work may not only proceed without interruption, but may also daily become more perfect and fruitful; and to that end We are specially intent on pointing out to all what yet remains to be done, with what spirit the Catholic exegete should undertake, at the present day, so great and noble a work, and to give new incentive and

fresh courage to the laborers who toil so strenuously in the vineyard of the Lord.

NECESSITY OF USING ORIGINAL TEXTS

19. The Fathers of the Church in their time, especially Augustine, warmly recommended to the Catholic scholar, who undertook the investigation and explanation of the Sacred Scriptures, the study of the ancient languages and recourse to the original texts.²² However, such was the state of letters in those times, that not many—and these few but imperfectly—knew the Hebrew language. In the Middle Ages, when Scholastic Theology was at the height of its vigor, the knowledge of even the Greek language had long since become so rare in the West, that even the greatest Doctors of that time, in their exposition of the Sacred Text, had recourse only to the Latin version, known as the Vulgate.

20. On the contrary, in this our time, not only the Greek language, which since the humanistic renaissance has been, as it were, restored to new life, is similar to almost all students of antiquity and letters, but the knowledge of Hebrew also and of other oriental languages has spread far and wide among literary men. Moreover there are now such abundant aids to the study of these languages that the biblical scholar, who by neglecting them would deprive himself of access to the original texts, could in no wise escape the stigma of levity and sloth. For it is the duty of the exegete to lay hold, so to speak, with the greatest care and reverence, of the very least expressions which, under the inspiration of the Divine Spirit, have flowed from the pen of the sacred writer, so as to arrive at a deeper and fuller knowledge of his meaning.

21. Wherefore let him diligently apply himself so as to acquire daily a greater facility in biblical as well as in other oriental languages and to support his interpretation by the aids which all branches of philology supply. This indeed St. Jerome strove earnestly to achieve, as far as the science of his time permitted; to this also aspired with untiring zeal and no small fruit not a few of the great exegetes of the sixteenth and seventeenth centuries, although the knowledge of languages then was much less than at the present day. In like manner, therefore, ought we to explain the original text which, having been written by the inspired author

²² Cf. ex. gr. St. Jerome, *Praef. in IV Evang. ad. Damasum*; PL XXIX, col. 526-527; St. Augustine, *De doctr. Christ.* II. 16; PL. XXXIV, col. 42-43.

himself, has more authority and greater weight than even the very best translation, whether ancient or modern. This can be done all the more easily and fruitfully, if to the knowledge of languages be joined a real skill in literary criticism of the same text.

NECESSITY OF USING TEXTUAL CRITICISM

22. The great importance which should be attached to this kind of criticism was aptly pointed out by Augustine, when, among the precepts to be recommended to the student of the Sacred Books, he put in the first place the care to possess a corrected text. "The correction of the codices—so says this most distinguished Doctor of the Church—should first of all engage the attention of those who wish to know the Divine Scripture so that the uncorrected may give place to the corrected."²³ In the present day, indeed, this art, which is called textual criticism and which is used with great and praiseworthy results in the editions of profane writings, is also quite rightly employed in the case of the Sacred Books, because of that very reverence which is due to the Divine Oracles. For its very purpose is to insure that the sacred text be restored, as perfectly as possible, be purified from the corruption due to the carelessness of the copyists and be freed, as far as may be done, from glosses and omissions, from the interchange and repetition of words and from all other kinds of mistakes which are wont to make their way gradually into writings handed down through many centuries.

23. It is scarcely necessary to observe that this criticism, which some fifty years ago not a few made use of quite arbitrarily and often in such wise that one would say they did so to introduce into the sacred text their own preconceived ideas, today has rules so firmly established and secure that it has become a most valuable aid to the purer and more accurate editing of the sacred text and that any abuse can easily be discovered. Nor is it necessary here to call to mind—since it is doubtless familiar and evident to all students of Sacred Scripture—to what extent namely the Church has held in honor these studies in textual criticism from the earliest centuries down even to the present day.

24. Today, therefore, since this branch of science has attained to such high perfection, it is the honorable, though not always easy, task of students of the Bible to procure by every means, that as soon as possible may be duly published by Catholics, editions of

²³ *De doctr. christ.* II, 21; PL. XXXIV, col. 40.

the Sacred Books and of ancient versions brought out in accordance with these standards, which, that is to say, unite the greatest reverence for the sacred text with an exact observance of all the rules of criticism. And let all know that this prolonged labor is not only necessary for the right understanding of the divinely-given writings, but also is urgently demanded by that piety by which it behoves us to be grateful to the God of all providence, Who from the throne of His majesty has sent these books as so many paternal letters to His own children.

TRIDENTINE DECREE ON VULGATE NO BAR
TO USE OF OTHER ANCIENT VERSIONS

25. Nor should anyone think that this use of the original texts, in accordance with the methods of criticism, in any way derogates from those decrees so wisely enacted by the Council of Trent concerning the Latin Vulgate.²⁴ It is historically certain that the Presidents of the Council received a commission, which they duly carried out, to beg, that is, the Sovereign Pontiff in the name of the Council that he should have corrected, as far as possible, first a Latin, and then a Greek and Hebrew edition, which eventually would be published for the benefit of the Holy Church of God.²⁵ If this desire could not then be fully realized owing to the difficulties of the times and other obstacles, at present it can, We earnestly hope, be more perfectly and entirely fulfilled by the united efforts of Catholic scholars.

26. And if the Tridentine Synod wished "that all should use as authentic" the Vulgate Latin version, this, as all know, applies only to the Latin Church and to the public use of the same Scriptures; nor does it, doubtless, in any way diminish the authority and value of the original texts. For there was no question then of these texts, but of the Latin versions which were in circulation at that time, and of these the same Council rightly declared that version to be preferable which "had been approved by its long-continued use for so many centuries in the Church."

27. Hence this special authority or, as they say, authenticity of the Vulgate was not affirmed by the Council particularly for critical reasons, but rather because of its legitimate use in the Churches throughout so many centuries; by which use indeed the same is

²⁴ *Decr. de editione et usu Sacrorum Librorum; Conc. Trid. ed. Soc. Goerres, t. V, p. 91 s.*

²⁵ *Ib., t. X, p. 471; cf. t. V, pp. 29, 59, 65, t. X, p. 446 sq.*

shown, in the sense in which the Church has understood and understands it, to be free from any error whatsoever in matters of faith and morals; so that, as the Church herself testifies and affirms, it may be quoted safely and without fear of error in disputations, in lectures and in preaching; and so its authenticity is not specified primarily as critical, but rather as juridical.

28. Wherefore, this authority of the Vulgate in matters of doctrine by no means prevents—nay rather today it almost demands—either the corroboration and confirmation of this same doctrine by the original texts or the having recourse on any and every occasion to the aid of these same texts, by which the correct meaning of the Sacred Letters is everywhere daily made more clear and evident. Nor is it forbidden by the decree of the Council of Trent to make translations into the vulgar tongue, even directly from the original texts themselves, for the use and benefit of the Faithful and for the better understanding of the Divine word, as We know to have been already done in a laudable manner in many countries with the approval of the Ecclesiastical authority.

NORMS FOR BALANCED INTERPRETATION

29. Being thoroughly prepared by the knowledge of the ancient languages and by the aids afforded by the art of criticism, let the Catholic exegete undertake the task, of all those imposed on him the greatest, that namely, of discovering and expounding the genuine meaning of the Sacred Books. In the performance of this task let the interpreters bear in mind that their foremost and greatest endeavor should be to discern and define clearly that sense of the biblical words which is called literal. Aided by the context and by comparison with similar passages, let them, therefore, by means of their knowledge of languages search out with all diligence the literal meaning of the words; all these helps, indeed, are wont to be pressed into service in the explanation also of profane writers, so that the mind of the author may be made abundantly clear.

30. The commentators of the Sacred Letters, mindful of the fact that here there is question of a divinely inspired text, the care and interpretation of which have been confided to the Church by God Himself, should no less diligently take into account the explanations and declarations of the teaching authority of the Church, as likewise the interpretation given by the Holy Fathers, and even

"the analogy of faith" as Leo XIII most wisely observed in the Encyclical Letter *Providentissimus Deus*.²⁸

31. With special zeal should they apply themselves, not exclusively to expounding those matters which belong to the historical, archeological, philological and other auxiliary sciences—as, to Our regret, is done in certain commentaries—but, having duly referred to these, in so far as they may aid the exegesis, they should set forth in particular the theological doctrine in faith and morals of the individual books or texts so that their exposition may not only aid the professors of theology in their explanations and proofs of the dogmas of faith, but may also be of assistance to priests in their presentation of Christian doctrine to the people, and in fine may help all the Faithful to lead a life that is holy and worthy of a Christian.

RIGHT USE OF SPIRITUAL SENSE

32. By making such an exposition, which is above all, as We have said, theological, they will efficaciously reduce to silence those who, affirming that they scarcely ever find anything in biblical commentaries to raise their hearts to God, to nourish their souls or promote their interior life, repeatedly urge that we should have recourse to a certain spiritual and, as they say, mystical interpretation. With what little reason they thus speak is shown by the experience of many, who, assiduously considering and meditating the word of God, advanced in perfection and were moved to an intense love for God; and this same truth is clearly proved by the constant tradition of the Church and the precepts of the greatest Doctors.

33. To be sure, all spiritual sense is not excluded from the Sacred Scripture. For what was said and done in the Old Testament was ordained and disposed by God with such consummate wisdom, that things past prefigured in a spiritual way those that were to come under the new dispensation of grace. Wherefore, the exegete, just as he must search out and expound the literal meaning of the words, intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have known this spiritual meaning and have revealed it to us. Now Our Divine Saviour Himself points out to us and teaches us this same sense in the Holy Gospel; the Apostles also, following the example of the Master, profess it

²⁸ Leonis XIII ACTA XIII, pp. 345-346; Ench. Bibl. 94-96.

in their spoken and written words; the unchanging tradition of the Church approves it; finally the most ancient usage of the liturgy proclaims it, wherever may be rightly applied the well-known principle: "The rule of prayer is the rule of faith."

34. Let Catholic exegetes then disclose and expound this spiritual significance, intended and ordained by God, with that care which the dignity of the Divine Word demands; but let them scrupulously refrain from proposing as the genuine meaning of Sacred Scripture other figurative senses. It may, indeed, be useful, especially in preaching, to illustrate and present the matters of faith and morals by a broader use of the Sacred Text in the figurative sense, provided this be done with moderation and restraint; it should, however, never be forgotten that this use of the Sacred Scripture is, as it were, extrinsic to it and accidental, and that, especially in these days, it is not free from danger, since the Faithful, in particular those who are well-informed in the sciences sacred and profane, wish to know what God has told us in the Sacred Letters rather than what an ingenious orator or writer may suggest by a clever use of the words of Scripture.

35. Nor does "the word of God, living and effectual and more piercing than any two-edged sword and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and a discernor of the thoughts and intents of the heart"²⁷ need artificial devices and human adaptation to move and impress souls; for the Sacred Pages, written under the inspiration of the Spirit of God, are of themselves rich in original meaning; endowed with a Divine power, they have their own value; adorned with heavenly beauty, they radiate of themselves light and splendor, provided they are so fully and accurately explained by the interpreter that all the treasures of wisdom and prudence, therein contained, are brought to light.

THE VALUE OF PATRISTIC AND OTHER ANCIENT COMMENTARIES

36. In the accomplishment of this task the Catholic exegete will find invaluable help in an assiduous study of those works, in which the Holy Fathers, the Doctors of the Church and the renowned interpreters of past ages have explained the Sacred Books. For, although sometimes less instructed in profane learning and in the knowledge of languages than the Scripture scholars of our

²⁷ Hebr. 4, 12.

time, nevertheless by reason of the office assigned to them by God in the Church, they are distinguished by a certain subtle insight into heavenly things and by a marvelous keenness of intellect, which enables them to penetrate to the very innermost meaning of the Divine Word and bring to light all that can help to elucidate the teaching of Christ and promote holiness of life.

37. It is, indeed, regrettable that such precious treasures of Christian antiquity are almost unknown to many writers of the present day, and that students of the history of exegesis have not yet accomplished all that seems necessary for the due investigation and appreciation of so momentous a subject. Would that many, by seeking out the authors of the Catholic interpretation of Scripture and diligently studying their works and drawing thence the almost inexhaustible riches therein stored up, might contribute largely to this end, so that it might be daily more apparent to what extent those authors understood and made known the Divine teaching of the Sacred Books, and that the interpreters of today might thence take example and seek suitable arguments.

38. For thus at long last will be brought about that happy and fruitful union between the doctrine and spiritual sweetness of expression of the ancient author and the greater erudition and maturer knowledge of the modern, having as its result new progress in the never fully explored and inexhaustible field of the Divine Letters.

MODERN TASKS FOR SCRIPTURE SCHOLARS

39. Moreover, we may rightly and deservedly hope that our times also can contribute something towards the deeper and more accurate interpretation of Sacred Scripture. For not a few things, especially in matters pertaining to history, were scarcely at all or not fully explained by the commentators of past ages, since they lacked almost all the information which was needed for their clearer exposition. How difficult for the Fathers themselves, and indeed well nigh unintelligible, were certain passages is shown, among other things, by the oft-repeated efforts of many of them to explain the first chapters of Genesis; likewise by the reiterated attempts of St. Jerome so to translate the Psalms that the literal sense, the sense namely which is expressed by the words themselves, might be clearly revealed.

40. There are, in fine, other books or texts which contain dif-

faculties brought to light only in quite recent times, since a more profound knowledge of antiquity has given rise to new questions, on the basis of which the point at issue may be more appropriately examined. Quite wrongly, therefore, do some pretend, not rightly understanding the conditions of biblical study, that nothing remains to be added by the Catholic exegete of our time to what Christian antiquity has produced; since, on the contrary, these our times have brought to light so many things which call for a fresh investigation and a new examination, and which stimulate not a little the practical zeal of the present-day interpreter.

MODERN HELPS FOR SCRIPTURE SCHOLARS

41. As in our age, indeed, new questions and new difficulties are multiplied, so, by God's favor, new means and aids to exegesis are also provided. Among these it is worthy of special mention that Catholic theologians, following the teaching of the Holy Fathers and especially of the Angelic and Common Doctor, have examined and explained the nature and effects of biblical inspiration more exactly and more fully than was wont to be done in previous ages.

42. For having begun by expounding minutely the principle that the inspired writer, in composing the sacred book, is the living and reasonable *organon* or instrument of the Holy Spirit, they rightly observe that, impelled by the Divine motion, he so uses his faculties and powers that from the book composed by him all may easily infer "the special character of each one and, as it were, his personal traits."²⁸ Let the interpreter, then, with all care and without neglecting any light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed.

43. Thus can he the better understand who was the inspired author, and what he wishes to express by his writings. There is no one, indeed, but knows that the supreme rule of interpretation is to discover and define what the writer intended to express, as St. Athanasius excellently observes: "Here, as indeed is expedient in all other passages of Sacred Scripture, it should be noted on what occasion the Apostle spoke; we should carefully and faithfully

²⁸ Cf. Benedict XV, *Encyclical Spiritus Paraclitus*; ACTA AP. SEDIS XII (1920), p. 390; Ench. Bibl. n. 461.

observe to whom and why he wrote, lest, being ignorant of these points, or confounding one with another, we miss the real meaning of the author."²⁹

KNOWLEDGE OF THE CHARACTER AND CIRCUMSTANCES OF THE SACRED WRITER

44. What is the literal sense of a passage is not always as obvious in the speeches and writings of the ancient authors of the East as it is in the works of the writers of our own time. For what they wished to express is not to be determined by the rules of grammar and philology alone, nor solely by the context; the interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archeology, ethnology and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use.

45. For the ancient peoples of the East, in order to express their ideas, did not always employ those forms or kinds of speech which we use today; but rather those used by the men of their times and countries. What those exactly were the commentator cannot determine, as it were, in advance, but only after a careful examination of the ancient literature of the East. The investigation carried out on this point, during the past forty or fifty years with greater care and diligence than ever before, has more clearly shown what forms of expression were used in those far off times, whether in poetic description or in the formulation of laws and rules of life or in recording the facts and events of history. The same inquiry has also clearly shown the special preeminence of the people of Israel among all the other ancient nations of the East in their mode of compiling history, both by reason of its antiquity and by reason of the faithful record of the events; qualities which may well be attributed to the gift of Divine inspiration and to the peculiar religious purpose of biblical history.

KNOWLEDGE OF ANCIENT FORMS OF SPEECH AND WRITING

46. Nevertheless, no one who has a correct idea of biblical inspiration will be surprised to find, even in the Sacred Writers, as in other ancient authors, certain fixed ways of expounding and

²⁹ *Contra Arianos* I, 54; PG. XXVI, col. 123.

narrating certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyperbolical modes of expression, nay, at times, even paradoxical, which help to impress the ideas more deeply on the mind. For of the modes of expression which, among ancient peoples, and especially those of the East, human language used to express its thought, none is excluded from the Sacred Books, provided the way of speaking adopted in no wise contradicts the holiness and truth of God, as, with his customary wisdom, the Angelic Doctor already observed in these words: "In Scripture Divine things are presented to us in the manner which is in common use amongst men."³⁰ For as the substantial Word of God became like to men in all things, "except sin,"³¹ so the words of God, expressed in human language, are made like to human speech in every respect, except error. In this consists that *synkatabasis*, "condescension" of the God of providence, which St. John Chrysostom extolled with the highest praise and repeatedly declared to be found in the Sacred Books.³²

47. Hence the Catholic commentator, in order to comply with the present needs of biblical studies, in explaining the Sacred Scripture and in demonstrating and proving its immunity from all error, should also make a prudent use of this means, determine, that is, to what extent the manner of expression or the literary mode adopted by the sacred writer may lead to a correct and genuine interpretation; and let him be convinced that this part of his office cannot be neglected without serious detriment to Catholic exegesis. Not infrequently—to mention only one instance—when some persons reproachfully charge the Sacred Writers with some historical error or inaccuracy in the recording of facts, on closer examination it turns out to be nothing else than those customary modes of expression and narration peculiar to the ancients, which used to be employed in the mutual dealings of social life and which in fact were sanctioned by common usage.

48. When, then, such modes of expression are met with in the sacred text, which, being meant for men, is couched in human language, justice demands that they be no more taxed with error than when they occur in the ordinary intercourse of daily life. By this knowledge and exact appreciation of the modes of speaking and

³⁰ *Comment ad Hebr.* cap. I, lectio 4.

³¹ *Hebr.* 4, 15.

³² Cf. v. gr. In Gen. 1, 4 (PG. LIII, col. 34-35); In Gen. 2, 21 (ib. col. 121); In Gen. 3, 8 (ib. col. 135); Rom. 15 in Joan., I, 18 (PG. LIX, col. 97 sq.).

writing in use among the ancients can be solved many difficulties which are raised against the veracity and historical value of the Divine Scriptures; and no less efficaciously does this study contribute to a fuller and more luminous understanding of the mind of the Sacred Writer.

KNOWLEDGE OF ARCHEOLOGY AND ANCIENT HISTORY

49. Let those who cultivate biblical studies turn their attention with all due diligence towards this point and let them neglect none of those discoveries, whether in the domain of archeology or in ancient history or literature, which serve to make better known the mentality of the ancient writers, as well as their manner and art of reasoning, narrating and writing. In this connection Catholic laymen also should consider that they will not only further profane science, but, moreover, will render a conspicuous service to the Christian cause if they devote themselves with all due diligence and application to the exploration and investigation of the monuments of antiquity and contribute, according to their abilities, to the solution of questions hitherto obscure.

50. For all human knowledge, even the non-sacred, has indeed its own proper dignity and excellence, being a finite participation of the infinite knowledge of God, but it acquires a new and higher dignity and, as it were, a consecration, when it is employed to cast a brighter light upon the things of God.

FRUITS FROM USE OF THESE AIDS

51. The progressive exploration of the antiquities of the East, mentioned above, the more accurate examination of the original text itself, the more extensive and exact knowledge of languages both biblical and Oriental, have, with the help of God, happily provided the solution of not a few of those questions, which, in the time of Our Predecessor Leo XIII of immortal memory, were raised by critics outside or hostile to the Church against the authenticity, antiquity, integrity and historical value of the Sacred Books. For Catholic exegetes, by a right use of those same scientific arms, not infrequently abused by the adversaries, proposed interpretations which are in harmony with Catholic doctrine and the genuine current of tradition, and at the same time are seen to have proved equal to the difficulties, either raised by new explorations and discoveries, or bequeathed by antiquity for solution in our time.

52. Thus has it come about that confidence in the authority and historical value of the Bible, somewhat shaken in the case of some by so many attacks, today among Catholics is completely restored; moreover, there are not wanting even non-Catholic writers who by serious and calm inquiry have been led to abandon modern opinion and to return, at least in some points, to the more ancient ideas. This change is due in great part to the untiring labor by which Catholic commentators of the Sacred Letters, in no way deterred by difficulties and obstacles of all kinds, strove with all their strength to make suitable use of what learned men of the present day, by their investigations in the domain of archeology or history or philology, have made available for the solution of new questions.

ATTITUDE TO BE TAKEN TOWARDS UNSOLVED DIFFICULTIES

53. Nevertheless, no one will be surprised that all difficulties are not yet solved and overcome; but that even today serious problems greatly exercise the minds of Catholic exegetes. We should not lose courage on this account; nor should we forget that in the human sciences the same happens as in the natural world; that is to say, new beginnings grow little by little and fruits are gathered only after many labors. Thus it has happened that certain disputed points, which in the past remained unsolved and in suspense, in our days, with the progress of studies, have found a satisfactory solution. Hence there are grounds for hope that those also will by constant effort be at last made clear, which now seem most complicated and difficult.

54. And if the wished-for solution be slow in coming or does not satisfy us, since perhaps a successful conclusion may be reserved to posterity, let us not wax impatient thereat, seeing that in us also is rightly verified what the Fathers, and especially Augustine,³³ observed in their time, viz: God wished difficulties to be scattered through the Sacred Books inspired by Him in order that we might be urged to read and scrutinize them more intently, and, experiencing in a salutary manner our own limitations, we might be exercised in due submission of mind. No wonder if of one or other question no solution wholly satisfactory will ever be found, since sometimes we have to do with matters obscure in themselves and too remote from our times and our experience; and since ex-

³³ Cf. St. Augustine, *Epist.* 149 *ad. Paulinum*, n. 34 (PL. XXXIII, col. 644); *de diversis quaestionibus*, q. 53, n. 2 (ib. XL, col. 36); *Enarr. in Ps.* 146, n. 12 (ib. XXXVII, col. 1907).

egesis also, like all other most important sciences, has its secrets, which, impenetrable to our minds, by no efforts whatsoever can be unravelled.

DEFENSE OF ATTEMPTS AT NEW SOLUTIONS

55. But this state of things is no reason why the Catholic commentator inspired by an active and ardent love of his subject and sincerely devoted to Holy Mother Church, should in any way be deterred from grappling again and again with these difficult problems, hitherto unsolved, not only that he may refute the objections of the adversaries, but also may attempt to find a satisfactory solution which will be in full accord with the doctrine of the Church, in particular with the traditional teaching regarding the inerrancy of Sacred Scripture, and which will at the same time satisfy the indubitable conclusions of profane science.

56. Let all the other sons of the Church bear in mind that the efforts of these resolute laborers in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all, moreover, should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected. Let them bear in mind above all that in the rules and laws promulgated by the Church there is question of doctrine regarding faith and morals; and that in the immense matter contained in the Sacred Books—legislative, historical, sapiential and prophetic—there are but few texts whose sense has been defined by the authority of the Church, nor are those more numerous about which the teaching of the Holy Fathers is unanimous. There remain, therefore, many things, and of the greatest importance, in the discussion and exposition of which the skill and genius of Catholic commentators may and ought to be freely exercised, so that each may contribute his part to the advantage of all, to the continued progress of the sacred doctrine and to the defense and honor of the Church.

57. This true liberty of the children of God, which adheres faithfully to the teaching of the Church and accepts and uses gratefully the contributions of profane science, this liberty, upheld and sustained in every way by the confidence of all, is the condition and source of all lasting fruit and of all solid progress in Catholic doctrine, as Our Predecessor of happy memory Leo XIII rightly observes, when he says: "Unless harmony of mind be maintained

and principles safeguarded, no progress can be expected in this matter from the varied studies of many."³⁴

IMPORTANCE OF DIFFUSING SCRIPTURAL KNOWLEDGE AMONG THE FAITHFUL

58. Whosoever considers the immense labors undertaken by Catholic exegetes during well nigh two thousand years, so that the word of God, imparted to men through the Sacred Letters, might daily be more deeply and fully understood and more intensely loved, will easily be convinced that it is the serious duty of the Faithful, and especially of priests, to make free and holy use of this treasure, accumulated throughout so many centuries by the greatest intellects. For the Sacred Books were not given by God to men to satisfy their curiosity or to provide them with material for study and research, but, as the Apostle observes, in order that these Divine Oracles might "instruct us to salvation, by the faith which is in Christ Jesus" and "that the man of God may be perfect, furnished to every good work."³⁵

59. Let priests, therefore, who are bound by their office to procure the eternal salvation of the Faithful, after they have themselves by diligent study perused the sacred pages and made them their own by prayer and meditation, assiduously distribute the heavenly treasures of the Divine Word by sermons, homilies and exhortations; let them confirm the Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history and in particular from the Gospel of Christ Our Lord; and—avoiding with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use, but rather an abuse of the Divine Word—let them set forth all this with such eloquence, lucidity and clearness that the Faithful may not only be moved and inflamed to reform their lives, but may also conceive in their hearts the greatest veneration for the Sacred Scripture.

60. The same veneration the Bishops should endeavor daily to increase and perfect among the Faithful committed to their care, encouraging all those initiatives by which men, filled with apostolic zeal, laudably strive to excite and foster among Catholics a greater knowledge of and love for the Sacred Books. Let them favor, therefore, and lend help to those pious associations whose aim it

³⁴ Apostolic Letter *Vigilantiae*; Leonis XIII Acta XIII. p. 237; Ench. Bibl. n. 136.

³⁵ Cf. II Tim. III, 15, 17.

is to spread copies of the Sacred Letters, especially of the Gospels, among the Faithful and to procure by every means that in Christian families the same be read daily with piety and devotion; let them efficaciously recommend by word and, whenever the liturgical laws permit, by use translations of the Sacred Scriptures done into the modern languages with the approval of Ecclesiastical authority; let them themselves give public conferences or dissertations on biblical subjects, or see that they are given by other public orators well versed in the matter.

61. Let the ministers of the Sanctuary support in every way possible, and diffuse in fitting manner among all classes of the Faithful the periodicals which so laudably and with such heartening results are published from time to time in various parts of the world, whether to treat and expose in a scientific manner biblical questions, or to adapt the fruits of these investigations to the sacred ministry, or to benefit the faithful. Let the ministers of the Sanctuary be convinced that all this, and whatsoever else an apostolic zeal and a sincere love of the Divine Word may find suitable to this high purpose, will be an efficacious help to the cure of souls.

IMPORTANCE OF SCRIPTURE STUDIES IN SACERDOTAL EDUCATION

62. But it is plain to everyone that priests cannot duly fulfil all this, unless in their Seminary days they have imbibed a practical and enduring love for the Sacred Scriptures. Wherefore let the Bishops, on whom devolves the paternal care of their Seminaries, with all diligence see to it that nothing be omitted in this matter which may help towards the desired end. Let the professors of Sacred Scripture in the Seminaries give the whole course of biblical studies in such a way that they may instruct the young aspirants to the Priesthood and to the ministry of the Divine Word with that knowledge of the Sacred Letters and imbue them with that love for the same, without which it is vain to hope for copious fruits of the apostolate.

63. Hence their exegetical explanation should aim especially at the theological doctrine, avoiding useless disputations and omitting all that is calculated rather to gratify curiosity than to promote true learning and solid piety. The literal sense and especially the theological let them propose with such definiteness, explain with such skill and inculcate with such ardor that in their students may

be in a sense verified what happened to the disciples on the way to Emmaus, when, having heard the words of the Master, they exclaimed: "Was not our heart burning within us, whilst He opened to us the Scripture?"³⁶

Thus the Divine Letters will become for the future priests of the Church a pure and never-failing source for their own spiritual life, as well as food and strength of the sacred office of preaching which they are about to undertake. If the professors of this most important matter in the Seminaries accomplish all this, then let them rest joyfully assured that they have most efficaciously contributed to the salvation of souls, to the progress of the Catholic Faith, to the honor and glory of God, and that they have performed a work most closely connected with the apostolic office.

VALUE OF THE DIVINE WORD IN A WORLD AT WAR

65. If these things which We have said, Venerable Brethren and beloved sons, are necessary in every age, much more urgently are they needed in our sorrowful times, when almost all peoples and nations are plunged in a sea of calamities, when a cruel war heaps ruins and slaughter upon slaughter, when, owing to the most bitter hatred stirred up among the nations, we perceive with greatest sorrow that in not a few has been extinguished the sense not only of Christian moderation and charity, but also of humanity itself. Who can heal these mortal wounds of the human family if not He to Whom the Prince of the Apostles, full of confidence and love, addresses these words: "Lord, to whom shall we go? Thou hast the words of eternal life."³⁷

66. To this Our most merciful Redeemer we must, therefore, bring all back by every means in our power: for He is the Divine Consoler of the afflicted; He it is Who teaches all, whether they be invested with public authority or are bound in duty to obey and submit, true honesty, absolute justice, and generous charity; it is He, in fine, and He alone, Who can be the firm foundation and support of peace and tranquillity: "For other foundation no man can lay, but that which is laid: which is Christ Jesus."³⁸ This the Author of Salvation, Christ, will men more fully know, more ar-

³⁶ Luke 24, 32.

³⁷ John 6, 69.

³⁸ I Cor. 3, 11.

dently love and more faithfully imitate in proportion as they are more assiduously urged to know and meditate the Sacred Letters, especially the New Testament, for, as St. Jerome the Doctor of Stridon says: "To ignore the Scripture is to ignore Christ";³⁹ and again: "If there is anything in this life which sustains a wise man and induces him to maintain his serenity amidst the tribulations and adversities of the world, it is in the first place, I consider, the meditation and knowledge of the Scriptures."⁴⁰

67. There those who are wearied and oppressed by adversities and afflictions will find true consolation and divine strength to suffer and bear with patience; there—that is in the Holy Gospels—Christ, the highest and greatest example of justice, charity and mercy, is present to all; and to the lacerated and trembling human race are laid open the fountains of that divine grace without which both peoples and their rulers can never arrive at, never establish, peace in the state and unity of heart; there, in fine, will all learn Christ, "Who is the head of all principality and power"⁴¹ and "Who of God is made unto us wisdom and justice and sanctification and redemption."⁴²

CONCLUSION

ENCOURAGEMENT TO SCRIPTURE SCHOLARS

68. Having expounded and recommended those things which are required for the adaptation of Scripture studies to the necessities of the day, it remains, Venerable Brethren and beloved sons, that to biblical scholars who are devoted sons of the Church and follow faithfully her teaching and direction, We address with paternal affection, not only Our congratulations that they have been chosen and called to so sublime an office, but also Our encouragement to continue with ever renewed vigor, with all zeal and care, the work so happily begun. Sublime office, We say; for what is more sublime than to scrutinize, explain, propose to the Faithful and defend from unbelievers the very word of God, communicated to men under the inspiration of the Holy Ghost?

69. With this spiritual food the mind of the interpreter is fed and nourished "to the commemoration of faith, the consolation of hope, the exhortation of charity."⁴³ "To live amidst these things,

³⁹ St. Jerome, in *Isaiam*, prologus; PL. XXIV, col. 17.

⁴⁰ Id. in *Ephesios*, prologus; PL. XXVI, col. 439.

⁴¹ Col. 2, 10.

⁴² 1 Cor. 1, 30.

⁴³ Cf. St. Augustine, *Contra Faustum* XIII, 18; PL. XLII, col. 294; CSEL. XXV, p. 400.

to meditate these things, to know nothing else, to seek nothing else, does it not seem to you already here below a foretaste of the heavenly kingdom?"⁴⁴ Let also the minds of the faithful be nourished with this same food, that they may draw from thence the knowledge and love of God and the progress in perfection and the happiness of their own individual souls. Let, then, the interpreters of the Divine Oracles devote themselves to this holy practice with all their heart. "Let them pray, that they may understand";⁴⁵ let them labor to penetrate ever more deeply into the secrets of the Sacred Pages; let them teach and preach, in order to open to others also the treasures of the word of God.

70. Let the present-day commentators of the Sacred Scripture emulate, according to their capacity, what those illustrious interpreters of past ages accomplished with such great fruit; so that, as in the past, so also in these days, the Church may have at her disposal learned doctors for the expounding of the Divine Letters; and, through their assiduous labors, the Faithful may comprehend all the splendor, stimulating language and joy contained in the Holy Scriptures. And in this very arduous and important office let them have "for their comfort the Holy Books,"⁴⁶ and be mindful of the promised reward: since "they that are learned shall shine as the brightness of the firmament, and they that instruct many unto justice, as stars for all eternity."⁴⁷

71. And, now, while ardently desiring for all sons of the Church, and especially for the professors in biblical science, for the young clergy and for preachers, that, continually meditating on the Divine Word, they may taste how good and sweet is the spirit of the Lord;⁴⁸ as a presage of heavenly gifts and a token of Our paternal good-will, We impart to you one and all, Venerable Brethren and beloved sons, most lovingly in the Lord, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 30th of September, the feast of St. Jerome, the greatest Doctor in the exposition of the Sacred Scriptures, in the year 1943, the fifth of Our Pontificate.

POPE PIUS XII

⁴⁴ St. Jerome, Ep. 53, 10; PL. XXII, col. 549; CSEL. LIV, p. 463.

⁴⁵ St. Augustine, *De doctr. christ.* III, 56; PL. XXXIV, col. 89.

⁴⁶ I Mach. 12, 9. ⁴⁷ Dan. 12, 3. ⁴⁸ Cf. Wisd. 12, 1.

Monte Cassino—Cradle of Western Medicine

*Reprinted from the BRITISH MEDICAL JOURNAL**

SALERNO is one of the very few places in the Roman Empire where lingered traces of the arts and sciences of antiquity. We commemorated it as the seat of the first medical school in our issue of September 25 last, when it was occupied by the Allies. They have now reached Cassino, seventy miles from Salerno as the crow flies. The vast monastery on the mountain that overlooks the town has been a center of learning from its very foundation. In the history of medicine it has a special place, for here the medical Dark Ages showed a spark of the new spirit. If Salerno connects the Dark Ages with the remote classical past, Monte Cassino represents the dawn of modern times.

The monastery is a huge mass of buildings which occupy the top of a conical hill. It contains a large cathedral church and a series of beautiful cloistered courts of various dates. The whole complex of buildings is connected to the little town of Cassino by a funicular railway crossing a gorge which takes the whole of a tiring day to traverse on foot. Of old it must have taken the best part of a week to reach the monastery from Salerno. The monastery was founded in 529 by St. Benedict of Nursia, who died there about 544. The monks still show his tomb and that of his sister St. Scolastica, together with an ancient

wall and tower of comparable history. In 580 it was sacked by the Lombards and was rebuilt in 720. It was nearly destroyed again by the Saracens in 884, and was again rebuilt about 950. It reached the height of its influence under its great Abbot Desiderius, who became Pope Victor III in 1087. We need not pursue further the distinguished and eventful history of the great foundation. It is convenient, however, to recall that the Norman Conquest of South Italy and Sicily, which deeply affected Monte Cassino, was almost exactly contemporary with the Norman Conquest of England and took place during the abbotship of Desiderius. Monte Cassino is the acknowledged first center of Western monasticism. The Benedictine Order has always been associated with the promotion of learning. In no part of its history did the reputation of the great house stand higher than at the time that we are considering.

In the eleventh century, the greatest period of Monte Cassino, the relations between the civilizations of East and West were the very reverse of those we now know. In our time we have seen Orientals accord to our civilization the sincerest form of flattery. Things were very different then. The West knew well that not only military might but also science and learning lay with Islam. Oriental effi-

* British Medical Association, Tavistock Square, London, W.C., England. February 19, 1944.

ciency in arms, in administration, in commerce, as well as in the sciences and arts, has been more than sufficiently proved. The impression that they made on their Western contemporaries is still enshrined in our language in such Semitic words as arsenal, admiral, tariff, algebra, almanac, theodolite, damask and a hundred others.

CONSTANTINE

Not a few of these Semitic terms are medical. Among them, despite their Greek appearance, the medical reader may be surprised to learn, are a number of anatomical terms such as the names of the basilic, cephalic, and saphenous veins, and, of course, the names of many drugs. The first to convey to the West the substance of knowledge on which Arabic influence was based was one Constantine. He was born about 1020, perhaps of Jewish parents. According to the common legend, he first saw the light at Carthage, but it is more probable that he was a native of Sicily. He acquired his medical knowledge in Jewish circles at Kairouan in Tunisia. This town, one of the last in Africa to be taken by the Allies, is one of the least modernized of Oriental cities. Constantine returned about 1072 to Sicily, then passing into Norman possession. There he came in contact with Robert Guiscard. In 1076 Salerno fell to the Normans and became the capital of a Norman principality under Robert. Constantine seems to have ar-

rived at Salerno in his suite and to have acted as his secretary for Oriental languages. Having become a Christian, he retired about 1080 as a monk to Monte Cassino. There he spent his last years, translating Arabic medical works into Latin. He died in 1087.

In the eleventh century the works of the ancient Greek physicians had long been lost in the West. Arabic translations of these existed, as did many works in Arabic based primarily upon them. The knowledge of these was, however, confined to those who could read that language; in other words, so far as the West was concerned, exclusively to Jews. The Arabic superstructure on Greek medicine had profoundly affected the whole outlook of the world of Islam. The advent of Latin translations of these Arabic works caused a similar stirring of the spirit in the West.

Thus the writings of Constantine, being the very first of their kind, are of peculiar interest. They consist entirely of translations of Arabic-speaking physicians. Among them were several works of the centenarian, Isaac the Jew (855-955), the great physician of Kairouan. They include his work on fevers, the best of its kind for many centuries, another on diet, and a third on urines, as well as certain of his philosophical writings.

There were also works of Isaac's *Viaticum peregrinantis*, a very popular guide to travelers on the care of health. Very important was a version

of an extensive work by the Persian Magian, Ali the Abbas (died 994), which, oddly enough, was also circulated in the name of Isaac. These works and others of the like kind provided a vocabulary of technical terms, the remains of which can still be traced in our medical nomenclature.

Despite the vicissitudes of the great monastery where Constantine rendered this first service to medicine, there still remain in the library some fourteen hundred manuscripts of great

antiquity. A considerable number of these are medical and of the time of Constantine himself. Some are of yet earlier centuries. There is also evidence, into which we cannot now enter, that some of Anglo-Saxon medical texts that are of the time of the Norman Conquest were prepared at Monte Cassino. On this account, as well as for their value as monuments of civilization, we rejoice to learn that these precious documents were long ago removed to a place of safety.



Peace in the Kingdom of Christ

It is a fact which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ. It is no less unquestionable that, in doing all we can to bring about the re-establishment of Christ's Kingdom, we shall be working most effectively toward a lasting world peace.—*Pius XI, Encyclical, UBI ARCANO DEI, December 23, 1922.*



Liberty and the Church

Liberty is not for sale; it cannot be bought because it is a natural right, a Divine right, against which no human right can be erected as barrier. Liberty is the condition of human perfectibility. Without liberty neither virtue, heroism, sanctity nor martyrdom is possible. Christianity is founded on it. The Gospel is the Constitution of liberty. . . . And because the mission of the Church is to establish the moral order, and to prevent its collapse, She is the institution which most significantly has defended and will defend liberty in every circumstance.—*The Most Rev. Miguel de Andrea, Titular Bishop of Temnus.*

A 'Third Front'—Against Juvenile Crime

JOHN EDGAR HOOVER

Director, Federal Bureau of Investigation

*Reprinted from The New York Times Magazine**

DESPERATELY in need of help, a Midwest mother recently appealed to me. She wrote in part: "My sixteen-year-old son, one of millions of restless youth, has become defiant, disobedient, disrespectful and generally disregards advice and authority from parents and teachers."

In the last few months I have read hundreds of similar appeals, but this one seemed to epitomize all that has been said and written concerning the wartime problems of young people. This mother's words were almost pathetic—harbingers of trying days to come unless we take measures now to help our boys and girls through this critical time.

"Restless," "youth," "defiant" of "authority"—I had to pause for a few moments and reflect upon another era, barely a decade ago, when ruthless gangs of hardened criminals, "defiant" of "authority," sought to flaunt the laws of society for their own ends. I couldn't forget that those men and women did not start out as vicious criminals. At one time many of them had been "restless" youngsters, thrown into the ways of lawlessness by non-understanding parents and the lack of interest on the part of adults who could have helped, but would not.

The seriousness of wartime crime

among young people can be seen in each day's newspaper stories of youthful misadventures running the gamut from lurid sex crimes to vicious acts of vandalism amounting to actual sabotage. It is reflected also in the statistics compiled by the Federal Bureau of Investigation, based upon arrests of youthful offenders by law enforcement agencies from coast to coast. Remember also that for every boy and girl actually arrested there are many other so-called delinquent children who are handled more informally by the police in the hope that their initial contacts with "the law" will straighten them out.

During the first nine months of 1943 arrests for girls under twenty-one went up 57.4 per cent over the same period in 1942. Offenses against property, for example, which include robbery, burglary, larceny and arson, rose 33.6 per cent. Offenses against common decency soared to a 69.6 per cent rise. Among all boys under twenty-one years the blanket picture at first glance is more favorable, with a slight decrease being recorded. With this must be recognized, however, the fact that the majority of our older boys are in the armed services or gainfully employed at war jobs. Further, at the pre-draft ages of seventeen and

* 229 W. 43rd Street, New York 18, N. Y. February 27, 1944.

younger, there was a general 19.9 per cent increase for both boys and girls.

Admittedly, the causes of this situation are not new, but they have been accentuated many times over by the changed conditions brought on by the war. Juvenile crime flourishes where the home ties have been weakened by divorce, separation, the desertion of a parent or the ignorance, carelessness or indifference of fathers and mothers. Our homes are not the sanctuaries of family life they once were.

"LATCHKEY" YOUNGSTERS

Today, with our nation undergoing a period of economic and emotional stress, the tendency toward neglect of young children has increased tremendously. Thousands of fathers, older brothers and sisters are in the armed services, while thousands of other fathers and mothers serve in vital jobs along the production front. Many war-boom cities have published instances of "latchkey" youngsters who are left to roam the streets until the day is done and the family straggles home again. Many are the cases where these same youngsters, looking for something to interest them, have turned to pastimes which can lead only to sorrow and often disgrace.

Any consideration of youthful misbehavior must take into account youth's natural desire for excitement. Most of us experienced in our youth an overwhelming desire to be "grown up" all at once—to plunge into the independence, excitement and adventure

of adult life. This normal urge of imaginative youth needs sympathy, direction and supervision if trouble is to be avoided in later years.

Typical is the case of a little girl of fourteen who lived with her parents and fourteen brothers and sisters in Illinois. To assist in her family's finances, she occasionally did housework in the homes of other people, where she learned of luxuries which her father and mother had not been able to afford. As she went about her tasks, she drew dream pictures of the day when she would have the nice things she wanted.

One day, acting on impulse, she took more than \$1,000 from the home of a wealthy woman by whom she was employed. Fortified with a contingent of five other youngsters she quickly collected, Ruth went on a spending orgy such as she had never known. The girls toured their home city, buying gallons of milk shakes, having permanent waves, decorating their nails a scarlet hue and buying \$30 roller skates. Ruth even remembered her hard-working mother with an orchid corsage and a new model gas stove. Her Cinderella trail led directly to the juvenile court. In search of excitement, she simply went the way of least resistance. Under supervision of juvenile authorities she will begin again to live a better life.

The war's influence can be seen in the case of a boy whom we will call Jack. Working in a shoe factory in his Indiana home town, Jack thought

life was pretty tame in 'comparison with that of some of his older friends in the armed services. Jack was too young to enlist, but he was smart enough to purchase a uniform from an ex-Navy man. Thus togged out, he made his way among strangers each night talking glibly of his exciting life at the Great Lakes Naval Base. Interviewed by special agents of the FBI after he had been reported by several persons who doubted his truthfulness, Jack frankly admitted that he had worn the uniform for the thrill it gave him and, in his own words, "I thought perhaps this would impress the girls, as a uniform usually does."

Now, the real trouble today comes in those instances where youngsters are not content with merely "playing" soldier or war and turn to more dangerous pursuits. The screaming newspaper headlines of daring Commando raids, hand-to-hand encounters and courageous dive bombings have whipped young blood to the fever point.

That craving for action and assumed fearlessness is one reason why "muggings" have become prevalent, where an assailant slips behind a victim, throws a stout cord around his neck and chokes him; it has a great deal to do with the motivation in those cases where mere children have boldly robbed adults, sometimes using toy guns. In one case, a fourteen-year-old boy approached a man on the street, pointed a toy pistol at him and said: "Let me have every damn thing

you have or I will kill you." The youngster succeeded in getting what he wanted, but he is today in a reform school.

We of the FBI have experienced vandalism in a serious form which actually brings such acts within the provisions of the Federal sabotage statutes. Although there has been no foreign-directed sabotage committed in the United States as reflected by our investigations, there are numerous instances on record where children have seriously hindered our war effort.

In one case two little boys, aged nine, were the cause of some \$1,500,000 worth of damage to a plant holding defense contracts. The boys had entered one of the plant buildings using a tin can filled with flaming paper and scraps of wood to light their way. All at once they noticed the eerie shadows caused by the light flickers playing on the walls, and, imagining that they had seen a ghost, raced from the building, leaving their flaming torch behind. In a few minutes the entire building was a blazing inferno.

In another instance three children, aged six, derailed a passenger train two miles from Grand Rapids by placing stones on the rails. Two coaches left the tracks and the fireman was killed. In a similar case three youngsters, two aged nine and one ten, derailed a troop train in upper New York because they "just wanted to see a train wreck."

Acts of vandalism and resulting

destruction, of course, are a threat to our united war offensive and leave a permanent scar on the boys involved. The war, however, has taken its greatest toll among young girls in the commission of offenses I place in the category of "personal sabotage." Police records throughout the nation are replete with instances of girls who, carried away by the spirit of the times or laboring under a warped concept of "patriotism," have sold themselves into a life of disgrace.

THE GIRL PROBLEM

We're all becoming more familiar with the girl problem. With most young men away from their communities, many youngsters, in search of excitement, have strayed far from home or at least beyond the bounds of recognized decency. Some have been returned by the police to their homes; others, falling into the hands of unscrupulous individuals who prey upon young innocents, have become almost hopelessly bowed down by the weight of disease, shame and remorse.

Recently I received an anonymous letter from a number of youngsters which undoubtedly represents the feelings of many of our girls today. They wrote: "We are a group of girls who are thirteen and one-half and fourteen years old * * * You have written about service men picking girls up at night and we feel that the reason for this is that these girls, like ourselves, are very bored because they have no chance to meet boys and have fun."

The letter goes on to suggest that a "date bureau," supervised by adults, be established for boys and girls between the ages of twelve and eighteen to provide fun and relaxation and stop girls from roaming the streets.

Whether or not we agree with the solution these girls suggest, certainly it hurls a challenge to adult America to cast aside its apathetic attitude and give youth a helping hand. Our wandering girls, boy saboteurs and thrill seekers are all children of the war, crying for intelligent adult attention. We must emerge victorious from the present world-wide conflict, but "winning the war" calls for more than bombing raids, land attacks and all-out effort along the production line. We must open a "third front" against this growing evil of juvenile crime here at home, which, unchecked, may lead to a serious era of adult lawlessness in the future and undermine that security we are now fighting to protect.

What can be done? The answer is neither mysterious nor difficult. Juvenile delinquency must be met in the home and in the community. All persons who bear the blessed title of "parent" have the personal responsibility to see that their children are growing up fully appreciative of the rights of God and their fellow-men.

This does not mean merely a sharp reprimand now and then. It means that fathers and mothers on an hour-to-hour basis must be constantly alert to their children's activities. Par-

ents might well ask themselves: Are my child's companions clean-minded, good-living children? Where does he spend his leisure hours? What type of reading is molding his impressionable mind? Is he attending church or Sunday school regularly? Am I doing all that I can to guide him over the rough spots in life, or is he receiving his information at the hands of street corner educators?

Parents, however, cannot do the whole job. They must be backed up by effective community cooperation. This has been recognized by many, and in recent months more and more cities and towns have put into effect programs to help children and parents as well. This movement must be continued. With parents carrying added war burdens, there is a greater need today than ever before for such worthwhile projects as day centers for the children of working mothers, health clinics and, perhaps most important of all, educational courses for adults in home making and child welfare.

Greater emphasis must be placed also on vocational and recreational programs run for youth and by youth. Young people today need outlets for their overflowing energies and talents. Many cities have claimed great success with "youth centers" and "teen towns." Others, however, have been slow in getting such helpful activities started. How a particular community should go about getting an effective, cooperative program under way will depend, of course, on the actual con-

ditions with which it must cope. Certainly the various social agencies in the average community are already working along the right lines. What is needed now more than anything else is leadership to coordinate the efforts of our schools, churches, child bureaus, etc., to avoid duplication and achieve maximum effectiveness.

It is undoubtedly true that many of our former youth leaders are away from home serving in the war effort, but this is no justification for shelving youth programs for the duration. There are innumerable men and women such as ex-service men and war workers who are anxious to help out in their spare time. The war has taught us how to make the best of what we have on hand in many ways. Let us in this same spirit organize our community facilities to give our youngsters the chance they deserve.

Finally, don't count out law enforcement. Our local police departments are closer to crime conditions in the various communities than other social agencies. Any successful crime prevention program must provide for the effective cooperation of the police.

From coast to coast youth is having its fling. As the good mother who wrote to me stated, youth is "restless"—caught in the surging tides of war. Just as we are steadily winning the fight on other fronts, so also can a determined America take care of its "war children," and insure a strong citizenry for tomorrow. We must not fail in this task.

The Eternal City

REV. JOHN K. CARTWRIGHT

*Address delivered on the Washington Catholic Radio Hour over Station WWDC,
March 9, 1944*

THE springtime of our third year of war approaches in company with the war's full horror. We have tasted the first fruits of blood and tears. We begin to understand the greatness of the oncoming holocaust.

The loss of human lives is the greatest tragedy and together with it the maiming of human minds and bodies. We are also coming just now to a new realization, that of the destructiveness of our modern military engines to the things on which and by which man lives.

Hitherto we have seen on a large scale the destruction of military objectives as such. It now seems the strategy of the United States and her allies to lay the cities of Germany under total destruction. A writer in the *New York Times* tells us that it is unparalleled in its effectiveness, and that it is deliberately planned to be so terrible on civilian and military alike as to shorten the war and, in the end, to save human lives.

If it is indeed the most effective way to shorten the war, then it would seem really to be the most merciful way to wage war. If it is indeed the most merciful way, then on humane, moral and Christian grounds it would be hard to find fault with it. Let us say, here and now, that we all have sufficient confidence in our own mili-

tary authorities to trust in their humanity towards the enemy as we trust in their efficiency to protect our own country and countrymen.

But not all authorities are ours and not all are military. There is a political strategy even to war. It is about this, about the ultimate aims and issues, that we should like to have a clear, inspiring voice that at present we do not hear.

WHAT ARE WE FIGHTING FOR?

For, justified or not, the destruction is destruction. Whatever our enemy may be, we are civilized men and to the instincts of civilized men destruction is horrifying. The material basis of civilized life is being wiped out in the enemy countries. It is true that they tried to do the same to us, and that they did it with barbaric ruthlessness. It is true that our soldiers are trying to do it now in ways compatible with humane and Christian purpose. It is true that Coventry and Rotterdam were ruined by men with an evil conscience and that Cologne and Berlin are being ruined by men with a good conscience. Be it so. But they are being destroyed. And the question is what chance has civilization to grow again out of the peace when the material basis of that civilization shall have ceased to exist.

It all raises the insistent question of what we are fighting for. Our soldiers certainly want to fight not to win battles but to win causes. In the candid and simple days we said: four freedoms. But the prophets of freedom are less insistent now. Their voices are becoming faint and we should like to hear them speak out bold again. We should like to hear faithful and earnest words to stir our hearts not only with courage but with hope. We wish to see our leaders paint the image of the fair things of peace and freedom and culture and religion that will spring up when Europe's soil will have ceased to be fertilized with "sweat, blood and tears."

When we pass from the material and mechanical part of this devastation, we come to the consideration of the ruin of our literary, artistic, historical and religious inheritance. Here the prospect is even more complete in horror. For these things and the buildings which memorialized or enshrined them were the veritable treasury of mankind's greatest civilization. Only he despises them who is ignorant of the costs of human development and culture. In times of peace the best and wisest citizens of every country have thought it one of their greatest duties to preserve these things. Even the least instructed have had a spontaneous piety towards them, as if they instinctively realized how great a burden the men and women of the past had lifted from our shoulders.

In some ways these monuments seemed more precious than life itself. They are like the flag of our country which represents so much that is otherwise unspeakable. They represented what the lifeblood of the past had spent itself in achieving, and men felt that the honor of the present was concerned in not losing that which their forefathers had gained and passed on to them.

It is common to say just now that no pile of building is worth a human life. And, if there is anyone who would suggest letting our men be killed rather than sacrifice a famous building, I do not know who he is.

On the other hand, there are people who would willingly give their *own* lives to save these glorious and precious things. For they understand how the monuments of man's culture are not merely material things. They express and betoken the best interests of the spirit. Truth, beauty, freedom, worship, faith—all man's ideal goods are bound up with these external counterparts. Man's soul, even man's soul, cannot sustain too great a loss of these visible embodiments of the things by which that soul lives.

As the danger of all this approaches Rome we are most deeply troubled. For of all historical sites and cities Rome is incomparably the greatest. It is greatest in the long endurance of its historical significance. It is greatest in the wide radiation of its importance through the manifold interests of mankind. It is by conse-

quence greatest in its sheer quantity of treasure—intellectual, historic, religious treasure. No spot on earth of equal area concentrates so much that is of cultural interest to mankind. No spot on earth rivals it, therefore, in the possibilities of loss to all mankind.

SPIRITUAL CAPITAL

For us Catholics Rome is both spiritual and holiest shrine. The tombs of the two Apostles and the places of their death are the chief centers of historic veneration. The catacombs and the Coliseum speak of the multitudes of Christian heroes who watered the soil of the Faith with their blood. The churches with their ancient pillars and modern domes and their bell-towers still echoing the wistful voice of the Middle Ages, the monasteries with their green and sunny cloisters, the shrines with their touching relics, the homes and lodging places of the saints, the palaces where the great Popes lived and where the famous deeds of other days were transacted, the very streets and hills suffused with sacred memories and echoing with the unique and memorable music of that city—all these things have seemed to us to be more than of earthly beauty and loveliness. They seemed to carry a visible embodiment of the heavenly and to be a temporal forecast of the "celestial city of Jerusalem" which is to be our everlasting dwelling-place.

There is probably no one, even outside our Church, who could say

without shame that these things are nothing to him. We Catholics regard them as not ours alone. They are the tokens and symbols of the Church One and Universal whose embracing arms are stretched, like the colonnades of St. Peter's, to bring all the children of God into the unity of His earthly kingdom.

Rome is not the oldest of cities. There are older cities still existing, some of which, like Athens, were once greater than she. But in the vicissitudes of time their lamps have gone out. They interest us now for what they have been rather than for what they are. But Rome's interest is ancient and at the same time abiding. In Rome you can see the walls of the earliest days of the republic in times so far remote that the page of written history is almost silent and only the stones can speak. A little further and you may walk on the roads that were built as the framework of her empire and the bearers of her commerce. A little further to the walls of Aurelian that protected her in the invasions of the Dark Ages. A little further still to where the Papal radio still speaks the only voice of freedom in her imprisoned and embattled streets of 1944. Rome was and is.

Through all these times Rome has attracted to herself the most spiritual and the most secular of mankind as well as a great number of those who live between those two poles of human personality. The apostles and evangelists of the early days of the

Faith, the prisoners who came there on their way to martyrdom, the pilgrims half saint and half romancers, the semi-barbaric kings like Alfred of England and Charlemagne hopeful to find in Rome the secret of a peaceful and abiding Christendom, the Crusaders seeking validation of their vows, the heretics looking for sanction of their discontent, the great hierarchs with plans for the remedies of the world's evils, the monastic founders trying to make universal the benefits of their zeal, the artists who came to see what other men had recorded of the fleeting visions of beauty, the musicians visiting the cradle and nursing place of song, the journalists with the all-embracing curiosity of the modern, the missionary with the reports of the latest triumphs of the Faith.

Were there time for it one could make up a long litany of the praises of Rome by the famous people of every century since the beginning. But, just in order to understand what we are in danger of losing, let me cite only a few instances.

PRaises OF ROME

Our American Hawthorne wrote this: "When we have left Rome . . . we are astonished by the discovery, by-and-by, that our heart strings have mysteriously attached themselves to the Eternal City, and are drawing us thitherward again, as if it were more familiar, more intimately our home, than even the spot where we were born."

Some years before this, Goethe, the modern's ideal of the man of universal experience, found in Rome perhaps the greatest of his experiences, and said of it: "Certainly people out of Rome have no idea how one is schooled there. One has to be born again so to speak, and one learns to look back on one's old ideas as upon the shoes of childhood."

Chateaubriand, the French Romantic, wrote: "Whoever has nothing else left in life, should come to live in Rome. . . . The stone which crumbles under his feet will speak to him, and even the dust which the wind raises under his footsteps will seem to bear with it something of human grandeur."

The English historian and critic, John Addington Symonds, thought of life in Rome as the citizenship of wisdom and put his feeling in these lines:

*"Then, from the very soil of silent
Rome,
You shall grow wise, and walking,
live again*

The lives of buried peoples, and become

*A child by right of that eternal home,
Cradle and grave of empires, on whose
walls*

*The sun himself subdued to reverence
falls."*

Lastly, let me quote Arthur Hugh Clough. You will remember perhaps how Churchill used some beautiful lines of his about the brightness of the West in one of the historic

speeches by which he won the alliance of the United States. Let me use these other beautiful lines of Clough about Rome in the hope that in some humbler way they may serve as high a purpose.

*Yet to the wondrous St. Peter's and
yet to the solemn Rotunda,*

*Mingling with heroes and gods, yet to
the Vatican walls,*

*Yet we may go, and recline, while a
whole mighty world seems above us,*

*Gathered and fixed to all time into one
roofing supreme;*

*Yet may we, thinking on these things,
exclude what is meaner around us."*

I have read you these few lines of some of the great men of the world—the American Puritan, the German philosopher-poet, the French Romantic, the Victorian poet and the English rationalist-historian to show you by how many roads men go to Rome, even men far different from those to whom Rome itself is the gateway to the life eternal.

Besides the saints and martyrs, many others have found in Rome their burial place. Among them was the English poet Keats, concerning whose grave Shelley wrote that it was in "a place so lovely as to make one in love with death." Only a few years and Shelley's own restless heart was buried in that same lovely place under the cypresses in the shadow of the Wall of Aurelian.

The other day the newspapers reported that our explosives had de-

stroyed that lovely place. Now perhaps tombs and wall and cypresses lie in the confusion of undistinguished dust. Humanity is the poorer for another illustrious memory.

NO DESTRUCTION BY AMERICANS

Should the destruction continue, it will mean that American hands have had the distinction of doing what the barbarians of the darkest ages did not accomplish. We may cite, or we may have, all the best reasons in the book of military necessity. This will not make the ruin less complete and will not efface from our annals a page concerning which we shall always wish that it had never been. No people in the world has inherited more richly than we have the things for which Rome stands. Let us pray God that, if Rome is to be destroyed, it may not be through the minds and hands of Americans.

We are reminded of the appeal made the other day by Cardinal Villeneuve and the Canadian Hierarchy in which they asked all men of good will to unite their efforts so that the warring nations should not "inflict on Christendom a misfortune and on themselves a wrong which no victory could atone for in the ages of posterity." And with these same Bishops of Canada we can add: "We have confidence that the political and the military ability of our leaders will rise to the level of this difficult but noble task of saving the human lives which are in their hands and at the same

time the Eternal City, the precious inheritance of all mankind."

In any case we of the Faith shall not give up our confidence in the future which is a part of that Faith. The Christians of the Fifth Century saw the end of the first great millenium of Rome. They could never have guessed the glory of the second age that was to be.

Looking at the disasters of today, some might think that we have come to the brink of the end, the "*augusti terminus aevi*." But such cannot be the conclusion of the Catholic mind and heart. Not on the brink of destruction do we stand, but on the threshold of a new third empire of that "Rome whence Christ is Roman," of an empire that this time may under God's will measure its limits not with the Rhine and Danube as of old, but

with the very poles of the world, an empire that shall show unto Christ the fair harvest of all the nations and the tongues of men, an empire whose census will be taken neither by Cyrius and the tetrarchs nor in the filing-systems of the soviets of world-republics, but by recording angels and ministers of grace. Of that empire the capital will be the same as that of these two thousand years, eternal Rome: not the Rome of Romulus and Caesar, not the Rome that was trampled and abandoned by barbaric kings, not the Rome of ancient praetorians and modern lictors, not the Rome that lies under Nazi tyrants and that is subject to the casual terror of war's circumstance, but the Rome of Peter that is the Rome of Pius, the spiritual and everlasting citadel that is the Rome of Christ.



Polish Children in Exile

About 400,000 of the 1,000,000 children deported from Poland have died, according to a statement issued by the Polish Army Bishop, Most Reverend Josef Pawlina. The Bishop estimates that there are about 600,000 Polish children still alive in Russia, of whom not more than 125,000 are still with their parents. Some of the surviving children have been taken out of Russia and sent to camps in Iran, East Africa, Palestine, India and Egypt. Priests and Religious are doing much to care for them.

Will Stalin Dictate an Eastern Munich?

WILLIAM HENRY CHAMBERLIN

*Reprinted from the AMERICAN MERCURY**

THE word Munich has come to possess a disreputable connotation to the American mind. Associated with Hitler's dictated settlement, at the end of September 1938, under which Czechoslovakia was dismembered, it carries a suggestion of weakness and futility for the democracies. For Munich did not buy "peace in our time." It only gained a precarious respite of less than a year.

One would imagine that when another dictator seems to be preparing a huge land grab, this time in Eastern Europe, by the familiar pre-Munich methods, American public opinion would be alert and resentful. Unfortunately this is not the case. The average American, even if reasonably well educated, is unfamiliar with the history, ethnology and international relations of Eastern Europe. And he has been subjected to a tremendous drumfire of propaganda on behalf of Stalin's territorial claims.

In view of Poland's heroic struggle against Nazi tyranny, first with arms, then with underground methods, the "smear Poland" campaign that has been going on in many quarters is a disgrace to American intelligence and American fair play. One need hold no brief for pre-war Poland—whose policies were often reactionary and whose behavior towards

minority races was often high-handed—to question Moscow's current pretensions. After all, Poland at its worst offered more freedom and human rights than the Soviet dictatorship next door at its best. The relative merits of the régimes, however, are beside the point. The issue is whether law, justice, the principles embodied in the Atlantic Charter and the international morality for which the United Nations are fighting shall be swept aside arbitrarily by any one of them; whether negotiation or arbitrary decisions by the strong shall determine frontiers and governments.

I shall point out later a number of the gross factual inaccuracies, surest sign of a weak case, that have been put into circulation to justify Stalin's claims to annex the eastern part of Poland, all of Latvia, Lithuania and Estonia, and parts of Finland. I leave Bessarabia out of consideration, because the Soviet case here is somewhat stronger. The Soviet government never recognized the legality of the Rumanian seizure of Bessarabia, although it did sign a non-aggression convention with Rumania and other states on July 3, 1933, that should have barred resort to force in recovering the disputed province.

But the record is quite different as regards Poland, the Baltic Repub-

* 570 Lexington Ave., New York 22, N. Y. March, 1944.

lics and Finland. Here there is not a shred of moral or legal validity for the Soviet annexationist claims. These can only be maintained by superior brute force.

SOVIET PROPAGANDA

It is often misleadingly asserted that Poland "took" from Russia by violent and felonious means the territory which Stalin now demands as Russian. This is entirely untrue.

The great majority of Russian socialists and liberals always recognized that the partitions of Poland towards the end of the eighteenth century, of which Russia had been the chief beneficiary, were an international crime and that Poland was entitled to an independent national existence. On the question of where the frontier should be drawn, however, there was room for considerable difference of opinion. There is no line on the map of Eastern Europe where one could say that "Poland" ends and "Russia" begins.

Up to the Bug River the population is almost solidly Polish. Between the Bug and the pre-war Polish frontier the racial composition of the people is extremely mixed. The number of Russians in the area annexed by the Soviet Government in agreement with the Nazi Government in 1939 is negligible. The latest available census figures show the following distribution of population in the part of Poland which was occupied by the Red Army from 1939 to 1941: Poles, 5,250,000; Ukrainians, 4,500,000; White Rus-

sians, 1,000,000; Jews, 1,100,000; Russians, 130,000; miscellaneous smaller groups, 500,000. Moscow's claims in this area rest primarily on the criminal Czarist partition of Poland more than 150 years ago and the no less criminal partition by Hitler and Stalin in 1939.

A good deal of nonsense has been talked about the so-called Curzon Line. Radio commentators and columnists who until a year ago never heard of that line now declaim glibly on the subject, accepting as fact a wholly propagandist version. They represent the Curzon Line as a Polish ethnographic frontier, which it is not; or as an impartially prescribed Polish political frontier, which it is not. In addition, the impression is being conveyed that the Soviet annexation in 1939 stopped at that line, which is also untrue. In the North the Soviet invaders occupied districts west of the Curzon Line and overwhelmingly Polish to boot.

The truth of the matter is this: A temporary Russo-Polish demarcation line, roughly coinciding with the course of the Bug River, was proposed by the Supreme Allied Council on December 8, 1919. It was a *minimum*, not a maximum Polish frontier, stating specifically that it did not prejudice Polish rights and claims further east. It was accepted by the Poles only as an armistice line, and not accepted by the Russians at all. It came to be known as the Curzon Line later, because in the summer of 1920 Lord

Curzon, as British Foreign Secretary, intervening in the Russo-Polish war, suggested the Allied Council line of 1919 as *an armistice demarcation line* for the armies.

The Soviet Government, declining the Curzon proposal in favor of direct settlement with Poland, made the significant admission that as a permanent border the Curzon Line was exceedingly unfavorable to Poland. Soviet propaganda at the time emphasized that Moscow would be willing to give Poland more generous terms than those proposed by "the Western imperialists."¹

THE PEACE OF RIGA

What Lenin had in mind, of course, was a Soviet Poland. After the crack-up of Imperial Germany in 1918, Red forces had pressed westward in the hope of Bolshevizing as much of Europe as possible. As the Polish national armies became stronger and the main military effort of the Soviets was concentrated against the anti-Soviet forces of Kolchak and Deniken, the Poles had repulsed the Red troops and advanced eastward. By the spring of 1920 the Polish armies were holding a line somewhat to the east of the frontier that was subsequently agreed on at Riga. It is entirely inaccurate to say that Poland conquered this territory during its war with Russia in 1920. It could have obtained a more favorable fron-

tier if this war had never taken place, because the Soviet Government was eager to conclude peace at this time.

But Marshal Pilsudski made a political and military mistake which was more or less cancelled out and balanced by an equivalent mistake on Lenin's part a year later. The Polish leader dreamed of a vast federation of non-Russian nationalities from the Baltic to the Black Sea. His troops took the offensive in April 1920, and occupied Kiev for a short time in agreement with the Ukrainian nationalist leader, Simon Petliura. The enterprise was out of proportion to Poland's strength, and during the summer the Poles were driven back to the Bug River. It was then that Lord Curzon intervened, fruitlessly.

Repeated Polish efforts to open peace negotiations were sabotaged. The Red Army drove on to the outskirts of Warsaw. Here the Poles rallied and inflicted a crushing defeat on the Russian invaders. Lenin had said: "We will break the crust of Polish bourgeois resistance with the bayonets of the Red Army." But it was the whole Polish people, workers and peasants as well as the "bourgeoisie," that threw itself into the struggle against a return, in any form, of the hated Russian oppression.

The Peace of Riga, concluded on March 18, 1921, represented a reasonable compromise between the extreme Soviet and Polish claims. It was based

¹ Cf. Temperley, *History of the Peace Conference at Paris*; Harold Nicholson, *Curzon: the Last Phase*, page 205.

on renunciation both of Pilsudski's dream and Lenin's dream. The frontier line corresponded closely with that of the second partition of Poland in 1793, except in the South, where the 1914 border was retained. To a Polish mind this did not seem immoderate territorial expansion. While several million Ukrainians and White Russians were included in the eastern provinces of Poland, it is unlikely that the majority of these people would have preferred inclusion in the Soviet Union, where the Ukrainian nationalist movement was persecuted more ruthlessly than in Poland.

In any case, it was not a dictated peace such as our more ignorant columnists and editorial writers are talking about. The frontier was less favorable to Poland than the line held by the Polish armies in 1920. If the Soviet Government felt a sense of grievance over the Peace of Riga it certainly concealed it very effectively from 1921 to 1939. Far from bemoaning the loss of what it now calls "Western Ukraina" and "Western White Russia," it was constantly pressing the Polish Government to sign treaties of non-aggression, based on mutual respect for the existing borders. It concluded such a treaty on July 25, 1932; and this treaty, again at Soviet initiative, was extended for ten years on May 5, 1934. The Kremlin loudly and repeatedly accepted the frontier, and its official press constantly described it as permanent and inviolable by either country.

Poland loyally lived up to its obligations under the non-aggression treaty with the USSR. Its government rejected three offers from Hitler to cooperate on the basis of surrendering territory to Germany in the West and acquiring territory at Russia's expense in the East. But when Hitler shifted his technique of aggression and proposed a partition of Poland to Stalin, he found a ready partner. As soon as the German onslaught had broken the backbone of Polish resistance, the Soviet Government, in complete disregard of obligations frequently and voluntarily assumed, sent its armed forces into Poland against the protest of the Polish Government.

NIGHTMARE OF HORRORS

Soviet rule in East Poland, like German rule in the western half, was a nightmare of horrors. Vast numbers—not only Poles but Ukrainians, Jews and White Russians—were rounded up and shipped in cattle cars to remote exile areas in Siberia and elsewhere; the Polish government-in-exile has officially estimated the deportees at a million and a half.

A brighter prospect for Poland's national future seemed to open up after Hitler's invasion of Russia in June 1941. The Soviet-Nazi partition was officially repudiated in the Polish-Soviet agreement of July 30, 1941, which declared among other things, that "the Government of the USSR recognizes the Soviet-German treaties of 1939 as to territorial

changes in Poland as having lost validity."

At this time, when his military position was weak, Stalin expressed no doubts or reservations as to the legitimacy and representative character of the Polish government-in-exile with which he made the agreement. It is most unfortunate, and must be reckoned a cardinal blunder of American diplomacy, that there was no effort to link up lend-lease shipments to the Soviet Union with a specific promise on Stalin's part to live up to his own repeatedly pledged word and the implications of the first three clauses of the Atlantic Charter, to which he adhered, and specifically to repudiate annexationist designs.

This would have been a very cheap price for the Soviet dictator to pay for American aid, which may well have measured the difference between defeat and victory in his war with Germany. All that can be said in extenuation of American diplomacy is that our Government failed to envision even the possibility that Stalin might seek to swallow neighboring countries.

The Soviet attitude toward Poland became increasingly truculent as the Russian military position improved. There was systematic Russian sabotage of Polish effort to form a real army on Russian soil, and ultimately this army, under command of General Anders, had to be transferred to the Near East. Most amazingly, Soviet citizenship was arbitrarily im-

posed on all deportees from Eastern Poland on January 16, 1943, in effect "capturing" perhaps a million citizens of another nation.

Growing bolder as its arbitrary actions encountered no effective diplomatic opposition from Great Britain and the United States, the Soviet Government broke off diplomatic relations with the Polish government-in-exile on April 26, 1943. This was done to the accompaniment of the usual unproved coarse abuse of which Mr. Willkie, by a kind of poetic justice, has been a more recent object.

The pretext for this unprecedented breach in the unity of the nations allied against Hitler was an appeal by the Polish Government to the International Red Cross for impartial investigation of the mysterious disappearance of 8,300 Polish officers, last heard of in three Soviet prison camps. The Germans asserted that the bodies of these officers had been found in a forest near Smolensk. The Polish Government's appeal was palpably a diplomatic blunder. The fact, however, is that its attempts to trace the fate of these officers in Soviet hands over a period of almost two years had been in vain. The Soviet authorities had never given any clear or convincing account of what had happened to the missing men, despite Stalin's personal promise to General Sikorski to investigate the mystery. In retrospect, it is clear the Polish Government's more serious blunder was its failure to make its search for the dis-

appeared officers public from the outset; it had refrained, of course, in order to avoid embarrassing the Russians.

SOVIET RUSSIA'S REAL OBJECTIVE

The real objective of Soviet policy toward Poland became clearer in the passing of time as a little stooge group of Polish communists and fellow-travelers, most inappropriately called the Union of Polish Patriots, with headquarters in Moscow, was pushed more and more into the foreground of Soviet propaganda. Recent events are fresh in memory. A Soviet declaration on January 11 suggesting the Curzon Line as a new frontier sneered at the Polish Government as "incapable of establishing friendly relations with the Soviet Union." A pathetically mild appeal by the Polish Government for a four-power conference, with the participation of Britain and the United States, to discuss all outstanding questions between Poland and Russia was brusquely rejected by Stalin. British and American attempts to intercede were brushed aside. Through a vicious attack on Willkie, of all people, Moscow served notice that it considers its projected grabs in East Europe as "domestic" affairs. Poland, the first nation to take up arms against Hitler, was treated by the Soviet Government like an inferior colonial state.

Very sinister was the Soviet suggestion of "compensation" in the West for Poland's territorial losses in

the East. This compensation would presumably take the form of cession to Poland of East Prussia, perhaps of the whole of Silesia. Now all the crimes of the Nazis cannot obliterate the fact that East Prussia is a solidly German community, with practically no Polish minority. To violate the right of self-determination in such a crude way would be the surest guarantee of another European war. And it would transform Poland into a helpless Russian vassal, dependent on Soviet military aid to keep territory which no German government, conservative, democratic or socialist, would ever regard as permanently lost to Germany. The fact that the Poles have not rejected this offer is on the same level of intelligence as their seizure of Teschen and hardly adds to their moral stature.

FINLAND AND THE BALTIC REPUBLICS

The same pattern of contempt for his own pledged word evident in relation to Poland is evident in Stalin's relations with Finland and the Baltic Republics, Latvia, Lithuania and Estonia. These countries also had their full quota of non-aggression pacts, concluded at the initiative of the Soviet Government and violated at the first convenient opportunity.

The Soviet Government was expelled from the League of Nations by unanimous vote of the Assembly and Council on December 14, 1939, for carrying on an unprovoked aggressive war against Finland and rejecting League proposals for mediation and

arbitration. This is something to bear in mind when a voice over the radio purrs the assurance that the Soviet Union was a model League member and that Stalin has "never broken his word." The number of treaties broken by Stalin compares favorably even with Hitler's record. Finland's action in joining Germany's war on Russia does not alter the character of Stalin's onslaught.

The three Baltic Republics, forced to accept Soviet military "protection" (in the Al Capone sense of the term) in the autumn of 1939, again as part of the Stalin-Hitler deal, were completely taken over and Sovietized in the summer of 1940. The Lithuanians, after seeing most of their army officers kidnapped and sent to unknown destinations in Russia, along with thousands of their citizens, rose in mass against Soviet rule on the day of the German invasion.

The parallel with Munich became distressingly evident at the end of 1943, as Anglo-American-Soviet conferences, first in Moscow and then in Teheran, passed without a word of concrete assurance that the Soviet Government would honor its obligations and the Atlantic Charter in Eastern Europe. It is reflected in unilateral Soviet decisions in that area. The three Baltic countries, though still enjoying American diplomatic recognition, are officially treated as "Russian territory" by the Moscow Government. It seems grimly clear that no concessions which the tormented Polish Government may

be pressed into making by its British mentors offer much hope of preserving Poland's territorial integrity or even its independence within shrunken frontiers.

Appeasement, this time of Stalin, is once more in the ascendancy.

Now, as in the Munich days, the explanation of the appeasers is that the aggressor is too strong to be stopped. That is perhaps true, although Britain and the United States are probably underrating their own diplomatic and economic leverage. But even if the Soviet grabs cannot be prevented, there is no excuse for concealing the picture from the American people or worse, presenting Moscow and Teheran as great and noble achievements in this respect.

More distressing than the spectacle of this East European Munich is the widespread tendency to accept, justify and even glorify Stalin's cynical and treaty-breaking policies. The concerted volume of misinformation that pours out about the issues at stake almost suggests the handiwork of Dr. Goebbels. It has reached a point—especially in so-called "liberal" American circles — where sympathy with the ideals of self-determination and respect for national obligations are treated as a kind of subtle fifth columnism.

The intellectual sources of this misinformation are varied. One easily recognizes the practiced hand of the Communist and fellow-traveler. Then there is the category of individuals

who demand blind faith in whatever the Administration may be doing in foreign policy. One also notices, perhaps as a minor form of war shell-shock and abdication of reason, a curious mystical belief that if only we trust Stalin enough, no matter what he does, we will all be happy ever after. The more Stalin does to undermine our confidence, the more our publicists and statesmen insist on a blind, deaf and dumb cultivation of the quality of confidence.

FACTUAL MISSTATEMENTS

Space permits us only to cite a few of the more outrageous factual mis-statements being used in the campaign to soften up Allied opinion to accept passively and even enthusiastically whatever Stalin does in Eastern Europe. Here is the usually well-informed London *Times* (leading sponsor of the earlier Munich) printing a historical "howler" by saying that the Bolsheviks at Riga could not refuse the Polish demands because of "acute danger from Wrangel." Wrangel's White Army had been smashed and driven from Russian soil by November 1920, more than four months before the signature of the Treaty of Riga.

And there is Max Lerner, in the New York *PM*, smugly assuring us: "Nor is there anything in the Pact [of Moscow] itself, or in any of the documents that attach to it, which in any way leads to the assumption that the Atlantic Charter will be betrayed."

It is not anything in the Pact, but what is *not* in it—the absence of any assurance of Polish and Baltic independence and territorial integrity—that is under discussion. Dr. Lerner, of course, knows well enough that the betrayal of the Atlantic Charter is in the silence on issues uppermost in the public mind, and in the unilateral actions of the Soviet Government.

The editor of the same *PM*, John P. Lewis, in a politically illiterate statement on the famous *Pravda* story charging Britain with seeking a separate peace, actually asserts that "The Soviet Government, unlike the Germans, has never found it necessary to build up phony justification for its acts with its people." This in the face of such notorious facts, to cite one of many, as the Soviet charge back in 1940 that Finland had attacked Russia!

Dorothy Thompson tells her readers that "Britain by the Treaty of 1939 is committed to restore an independent Poland with its pre-war *western* frontiers." A study of the text of this treaty (concluded on August 25, 1939) shows that it makes no such distinction between Poland's western and eastern frontiers as she implies. Whatever the British commitments, they apply equally on both sides of Poland.

The *Nation* rushes into the breach by describing as "indubitably true" two propositions that are indubitably false. We quote:

(1) The inhabitants of the disputed terri-

tories are racially identical with those of the White Russian and Ukrainian Soviet Republics. (2) The inclusion of these lands in Poland was accomplished by *force majeure*, when the Western powers, gang-ing up on the struggling Soviet Union, compelled it to sign the Treaty of Riga in 1920.

As has already been shown, the racial composition of the disputed regions is extremely mixed. The Treaty of Riga was concluded in 1921, not in 1920, and it would be interesting to know where the *Nation* got the completely unfounded idea that pressure from Western powers had anything to do with the signature of the treaty. Lord Curzon's proposal, already cited, was the nearerst to "pressure"—and exerted in exactly the opposite direction.

And the *New Republic* contributes observations so profoundly false and unfair that they come as something of a shock even to one fairly casehardened in the workings of the "liberal" mind:

There is now good reason to believe that the Russians will participate with us in the building of a broad structure of international security. But a necessary condition to such action on their part is that they should not themselves have the feeling of insecurity. . . . And the nature of the present Polish Government-in-exile is so reactionary. . . .

From this one might imagine it was Poland that had invaded the Soviet Union, annexed almost half of its territory, kidnapped a million and more of its citizens, organized a stooge government to impose on its neighbor.

THE "REACTIONARIES"

Could any fair-minded person, in view of the disparity between Polish and Soviet military power, doubt which country has more reason to feel "insecure" about the intentions and designs of the other? As for the deeply "reactionary" character of the Polish Government, this is the kind of smear usually tossed off by the ignorant. That Government includes about a dozen Ministers who are broadly representative of all parties, from the Right to the Left, which were active in Polish political life before the German-Russian invasions. Here are a few of these "reactionaries":

Prime Minister Mikolajczyk, prominent leader of the Polish Peasants Party and of the cooperative movement.

Vice-Prime Minister, Jan Kwapiński, Socialist, metal worker, president of the Polish trade-unions.

Minister of Labor and Social Welfare, Jan Stanczyk, Socialist, secretary-general of the miners' union.

Minister of Finance, Ludwig Grossfeldt, a Jew and a liberal lawyer.

Minister of the Interior, Banaszek, leader of the Peasants Party, imprisoned under Pilsudski's dictatorship.

Moreover, even when it was reactionary or illiberal by Western democratic standards, the Polish Government never approached Stalin's level of dictatorial terrorism. Consider the

case of Henryk Ehrlich and Victor Alter. As Jewish socialists they were not *persona grata* to the colonels who ran the Polish Government after Pilsudski. Yet the two men sat in the Polish parliament and went abroad to international conferences. What democratic socialist had this opportunity under Stalin's GPU? It was at the hands of Soviet, not Polish executioners that Ehrlich and Alter met their death.

The assertion that Eastern Poland and the Baltic States are necessary to the "security" of the Soviet Union is both morally inadmissible and factually wrong. There would be unlimited land grabbing all over the world if every strong power should be permitted to annex smaller and weaker neighbors on the flexible excuse of "security." It should be remembered that Russia lived in peace without this territory for almost two decades; and that annexation of this territory did not prevent Germany from overrunning great areas of Russia in 1941. The Soviet land grab slowed up the modern mechanized war machine by only a few days, and there are military experts who argue that Stalin's strategic position was made worse by the annexations. Whatever validity the plea of "security" might have had in past generations it is utterly silly in the epoch of air power, when a few hundred additional miles are completely meaningless.

Russia's trade was never hampered by the free status of the Baltic

Republics, which were only too eager to handle all the transit business that might come their way. The natural resources of Eastern Poland and the Baltic are negligible to Soviet economy. And surely no one in full possession of his faculties would take seriously the fake plebiscites conducted under Soviet military occupation among terrorized populations.

In relation to the moral issues involved in Stalin's violation of the Atlantic Charter in Eastern Europe one listens in vain for the voices of our great moralistic liberal leaders of opinion. So far as these voices are articulate they speak in strange notes of cautious isolationism, cynical power politics, shortsighted amateur Machiavellism and expediency. What of their former beliefs that "security" should be sought in effective world organization to repress aggression rather than in unilateral land grabs?

The best thing to do when confronted with a Munich, we feel, is to call it by its right name. Only in that way can we head off disastrous disillusionment of our own people and save some shreds of the world's respect. For it is a sad illusion to expect that any aggressor will be stopped by surrender. Every small country east of the Rhine will see the handwriting on the wall in the sacrifice of Poland and the Baltic Republics, and will hasten to make its own terms of submission.

To assume that the second Munich can no longer be prevented, is

defeatist. British-American bargaining his East European objectives, there is power *vis-à-vis* Russia is not wholly surely no reason why Americans exhausted. But even if Stalin attains should pretend to be happy about it.



American Communists

Red-baiting is a thankless job when the authentic Russian Reds are doing so much for our common cause. If the American Communists had been as good Americans as the Russian Communists have been good Russians one wouldn't dream of doing or saying anything to annoy them. They haven't been, and we have little faith that they ever will be. The best we can do is to judge them by the way they behave.—*New York TIMES*, March 30, 1944.



Godless State

The result of a government without religion is a State without God, and this filled even heathens with horror. No State can exist without *law*, no law without *duty*, no duty without *God*. To acknowledge God is to grant the necessity of religion. God cannot be an abstract, impersonal, veiled Deity with no concern for the world. As the very notion of God requires that He should be a living, personal, perfect Godhead, so too religion cannot be indefinite, vague, and abstract, a conceit of man's device. It must rest upon God's revelation, must be perfect, concrete and living; to seek it when they have it not, to guard it when possessed, is the duty of society and of individuals. It is immoral to be without religion; it is the same thing as to be irreligious. To require the rulers of the State to be without religion is to make the senseless demand that they should give a pernicious example to the people; it is also injurious to the rights of the Christian people, who have a right to Christian rulers. The State as such has duties towards God. A government that does not believe itself subject to God the Creator, and holds itself absolved from all religious duties, can never win the complete love and esteem of its subjects, neither can it have a permanent existence. Civil authority should conduct rational beings by means of reason to goodness and truth, and to do this it needs the help of religion. It can never fulfil its exalted mission when it places truth and falsehood on a level, acknowledges no objective truth, no eternal divine law.—*Jos. Hergenröther*, CATHOLIC CHURCH AND CHRISTIAN STATE, Vol. II, pp. 354-5.

Remedies for Intolerance

GEORGE TIMONE

*Address delivered on February 24, 1944 by the Advocate of N. Y. State Council, K of C at a rally held in New York under the auspices of the Council for Americanism. Reprinted from the Brooklyn TABLE**

TODAY'S papers tell us that at this very moment our sons and brothers, Catholics, Protestants and Jews, are side by side and for our common cause facing untold hardships, and sudden death in the jungles of the South Pacific and on the mountain slopes of Cassino. Most of us are, I think, a little ashamed of the fact that while all this is going on, conditions in this city have made advisable the formation of this council and the holding of this meeting.

Much has been written and many proposals have been made even in the past few months on intolerance and on that form of it we know as anti-Semitism. There is complete agreement among all but a pitifully small segment of our population that attacks on our fellow-Americans because of religion or racial origin are a form of social insanity. Inexorably, however, we must come to the question—which are the best approaches to the problem? Here honest opinions may somewhat differ. There is no panacea and no cure-all patent medicine. There is need for great labor and patience.

I have read twenty-three different bills offered in the Legislature at Albany in the last few weeks. All but two or three of them, far from being

quick solutions to the problem, are in my opinion of little or no value. At least half a dozen of them, although probably well intended, would do more harm than good. I think we misdirect effort if we spend too much time in searching for a new purely legal device which will eliminate intolerance from the hearts and minds of men.

Another gentleman would help eliminate hoodlumism among children by disbanding all Jewish, Protestant and Catholic Boy Scout troops. The report on the case histories of the anti-Semitic young hoodlums, made by the Department of Investigation, states at page 135—"Not one of the fifty-two vandals belonged to any group or club where they could engage in any wholesome leisure time activities."

RELIGIOUS TRAINING ABSENT

Another proposal would stop the release of children from school for one hour a week to attend religious instruction, upon the ground that this too is divisive. Most of us would strive to increase the number of children so released. It is religious training that teaches a child that every other person is also a child of God;

* 1 Hanson Place, Brooklyn, N. Y. March 4, 1944.

that gives him the Fatherhood of God as the best reason for the brotherhood of man; that strives to inculcate in his pliable, malleable mind the divine words—"This is My Commandment: That you love one another as I have loved you."

Neither does the solution lie in the policy of the two lesser daily newspapers in this city of slanting, exaggerating and distorting news of violence. On the evening that the Herlands report was made public, one of these papers, to give you a typical example, carried the streaming headline—"Terror and Hatred Unbridled in Bronx." This journalistic treatment prompted me to get a copy of the Herlands report and carefully read the 170 pages. Here are some things Commissioner Herlands did say:

1. That there was a condition which "might become serious."

2. That the investigation lasted eighteen months and covered incidents over a period of almost three years. Some papers so slanted and sensationalized this report as to give the quick impression that the incidents all happened in the last few weeks.

3. That forty-nine out of fifty-two had abnormal home conditions and that forty-nine out of fifty-two did not regularly attend any church.

4. And finally that none of the incidents were the result of any conspiracy or organized plan.

Now, of course, these acts were hideous and villainous. But New Yorkers like their local news as well

as war news straight, not distorted and exaggerated to picture us as a city of barbarians.

As we grope for a solution to our common problem, in what direction then shall we turn? We are not without guidance. Among the enlightening approaches is that of that great American and churchman Archbishop Spellman, in the February issue of the *American Magazine*. As Richard Reid points out in the *Catholic News*, it is one of the fewer articles in the present agitation in which a leader points out to his own people the obligation that is theirs, instead of putting all of the blame on other groups, and which emphasizes duties as well as rights and wrongs.

I like, too, the approach of the simple, yet eloquent, 4-point pledge suggested by Judge Proskauer and the American Jewish Committee. I hope someone has thought of reprinting it so that it can be pasted on every kitchen door in our city. Point 2 of the pledge carries the reminder: "I will not try to indict a whole people by reason of the delinquency of any member."

SEES VICIOUS CIRCLE

That reaches the gravamen of the problem. It's the vice of quick generalizations. It's a vicious circle and a two-way street. The victim of this disease has, let us say, had one or two disagreeable experiences with persons of another race or religion. He generalizes this into a prejudice against the

whole group. Then he maligns or attacks another member of that group. The person slandered once or twice in this fashion, in turn, and just as foolishly, generalizes these incidents into a prejudice against the first group and so it goes round and round. These generalizations are not only a vice—they are a logical monstrosity!

I like, too, the constructive approach of the Protestant, Jewish and Catholic teachers' organizations which tell us first to turn the searchlight on our conscience and examine our conduct in relation to those of other races and religions; that serious school incidents require group education, but incidents, such as an epithet by a child in a tantrum, should not be magnified. Leadership to eliminate prejudice among school children should be kindly, patient and persuasive, not militant and aggressive.

And the instructions of Dr. Shuster, of Hunter College, to the 500 teachers there, warns them not just against one or two kinds of intolerance, but against all and he enumerates six of them.

I have referred to several approaches that are constructive and some that seem ineffectual. There is a third category which I mention only because its organizers had for a while fooled a number of outstanding citizens. These few organizers, who are not connected with, or representative of, any racial or religious group, have for some years published, under a misleading name, a notoriously anti-

Catholic magazine. They now blossom forth as the organizers of the National Committee to Combat anti-Semitism.

These men seek not to kill intolerance, but to spread it and profit by it. Their publications' favorite targets of vitriolic abuse are the Catholic Church, the Pope, Archbishop Spellman, Father Gannon and Monsignor Sheen. It now also directs its venom upon Bishop Manning and Dr. Fosdick. The current issue now charges the National Conference of Jews and Christians with "Smoke-screening Fascism" and assails the American Jewish Committee as "betraying democracy."

More vicious and dangerous than even the K.K.K. is such a group which would implant hatred and bigotry under the false front of promoting tolerance.

If we should find any Americans of Jewish faith who have been misguided by publications such as these, we won't have time to give them a review in history, but we can quickly and pleasantly pick a few incidents at random.

Let us remind them in the words of Dr. Cecil Roth, of London, speaking before the Zionist Forum in the Hotel Statler, in Buffalo, on February 25, 1937: "... of all the dynasties of Europe, the Papacy not only refused to persecute the Jews of Rome and Italy, but through the ages the Popes were the protectors of the Jews. . . . The truth is that the Popes and the

Catholic Church from earliest days were never responsible for persecutions and only Rome, among the capitals of the old world, is free from having been a place of Jewish tragedy."

CITES PAPAL AID TO JEWS

Let us remind them that when Fascist Italy dismissed from Italian Universities its Jewish scientists, among them, Dr. Levi-Civita, the great physicist, Professor Volterra, the mathematician and Professor Almagio, the cartographer, Pope Pius XI indicated his feelings and his defiance by promptly inviting them to join the Pontifical Academy. And they did.

Again let us remind them, to bring their history to date, that only last week Archbishop Rummel, of New Orleans, publicly protested the restrictions of the White Paper on Jewish immigration to Palestine; and that again only last week, the entire congregation of the Cathedral of St. Ambrose in Des Moines, Iowa, joined Bishop Bergan in reciting the pledge drawn up by Judge Proskauer.

And if we Catholics here find Americans of the Catholic faith who have been tainted by prejudice, let us remind them that Jesus, His lovable Mother and every one of the Apostles were Jews; that those who alone possessed Divine revelation, who gave us the Ten Commandments, who gave to the Catholic Church the great saints it has honored in her liturgy for 1900 years, were Jews; and that in the daily

Mass every priest refers to Abraham as "our" patriarch. Also let us give them a copy of Archbishop Spellman's article in the *American Magazine*. Remind them that in 1928 Pope Pius XI officially ordered the Congregation of the Holy Office to condemn "with all its might the hatred directed against a people chosen by God, which to-day commonly goes by the name of anti-Semitism" and that the same Pontiff took the occasion of a visit of a group of Belgian pilgrims to again tell the world on July 30, 1938: "No, it is not possible for Christians to take part in anti-Semitism. We are Semites spiritually."

Whether one traces his ancestors back three centuries to the Mayflower or three years to the steerage, is not half so important as whether his Americanism of today is real and genuine. No matter by what various crafts we came here, we are all in the same boat. There is no master race and Divine Providence has not bestowed upon any race a monopoly on patriotism, character or intelligence.

Intolerance is the child of ignorance. Find the radius of a man's intelligence and you can describe the circumference of his tolerance.

There have been and will be lapses and discouragements. But precisely because the large majority of the people of this city are good Protestants, Jews and Catholics, your efforts will be fruitful and the weeds of bigotry will be choked by the surrounding growth of good will!

Foundations of European Order

CHRISTOPHER DAWSON

*Reprinted from the Bulletin of THE SWORD OF THE SPIRIT**

OF all the problems that confront us after the war, the problem of Europe is the greatest, the most complex and the most pressing. It was the failure to solve this problem after 1918 which caused the present world crisis, and the events of the last five years have done nothing to solve it. On the contrary, they have revealed with terrible distinctiveness how strong were the forces of destruction that had been generated within the European society, and how weak was the international structure on which the existence of European civilization depended.

For more than four years now Europe has been at the mercy of these destructive forces, and before they can be brought under control still more destruction must be wrought. When the war is over, we shall be faced with the immense task of repairing the havoc that has been caused, of restoring the shattered fabric of civilization, and alleviating the suffering and misery that are today spreading like an epidemic throughout Europe and the world.

And this is only one side of the problem—the side that is easiest to see and feel, and hence the easiest to deal with. Underlying it, there is the deeper problem of how to heal the

spiritual wounds that have been caused by the war, how to overcome the terrific and devilish forces of hatred that have been generated, and how to restore the elements of good will and common purpose without which an international order cannot exist. It is in this field that the responsibilities of Christians are particularly heavy. Not that we can afford to neglect the material issues; on the contrary, this work of relief and rehabilitation is another name for the corporal works of mercy which are an essential part of our religion. But these responsibilities we share with the rest of society, whereas the spiritual responsibilities are peculiarly our own. Europe is the child of Christendom. It came into existence as a society of peoples sharing a common Faith and a common body of moral principles, and it is the loss of that Faith and those principles which is chiefly responsible for the division and disintegration of our civilization that have culminated in the present war.

When Europe was Christian the evils of war and social conflict were not ultimate and absolute; men believed in the existence of a kingdom of God that was above the kingdoms of the world, and in a spiritual society that was wider than the nation. The

* 68 Gloucester Place, London, W.I. January 6, 1944.

loss of this common Faith did not merely mean that the spiritual principle of unity was removed, so that each part became an independent whole; it also meant that a spiritual void was created which left the deepest needs of human nature unsatisfied. Man does not live by bread alone, and a spiritually undernourished population will attempt to satisfy its hunger as best it can. Hence there arise the false gods—the substitute religions and ideologies—which offer man social salvation on condition that he surrenders himself to the leader or the mass movement that represents the needs and passions of the moment.

This is the origin of the totalitarian movements, and it is obvious that it is not enough to defeat and repress them, unless some other way is found to satisfy the psychological and social needs out of which they arose. The source of the disorder and malady of Europe is spiritual, and it can only be healed by spiritual means.

CIVILIZATION AND RELIGION

I know there are some Christians who dislike any attempt to invoke the aid of religion as a cure for the ills of our secularized civilization. They are afraid of the Church being used as the instrument of secular policies, and of the confusion or identification of Europe and the Faith. The danger is a real one, but, on the other hand, it would be a still greater mistake to ignore the profound spiritual issues that underlie the catastrophe of West-

ern civilization. The modern trend to collectivism and totality is not of merely secular importance, for it involves a whole series of questions which reach far beyond politics and economics to the very roots of human nature; the value of personality, the meaning of community and fellowship, the limits of temporal power—these are all questions of vital importance for Christians, and if they are decided in a purely secular spirit the result will be a society which is not only unchristian but also *inhuman*, since it will ignore the elementary spiritual needs of human nature.

For a hundred and fifty years the Popes have been warning Europe of the impending catastrophe and pointing out the disastrous results that must inevitably follow from the secularization, or rather the apostasy, of Western civilization. Through all these utterances—from the time of Pius VI to that of Pius XII—there is a striking insistence on the impossibility of separating the cause of civilization from that of religion. The very notion of civilization, as Pius XII said in his first Encyclical, is a figment of the brain, unless it rests on the eternal principles of truth and the unchangeable laws of justice. Therefore the secularization of civilization not only deprives society of its positive Christian character, it also undermines its natural foundations. A godless civilization is a civilization without law and without truth, a kingdom of darkness, and the whole vast mechanism

of human science and power becomes an engine of destruction driving violently forward to the abyss.

A CHRISTIAN RENEWAL

The warnings of Pius IX and Leo XIII fell on deaf ears, and it is not surprising that this should have been so, since the approaching crisis of civilization was hidden, on the one hand by the steady increase of material prosperity, and, on the other, by the genuine humanitarian idealism which was at least semi-religious in character. Today, however, when the great representative of modern progress is the long-distance bomber, and when the proscription list and the concentration camp are becoming daily more familiar, public opinion is at last awakening to the fact that something is seriously wrong with our civilization, and that we shall have to do something about it. This "something" is no doubt usually envisaged in a relatively superficial way as some kind of new political or economic planning, but there is no lack of thoughtful people who are aware of the spiritual issues and who realize that something more is needed than a treatment of the external symptoms of our social diseases.

Here, then, is a great opportunity for Christian action. Pius XII has already laid down the broad lines on which such action must proceed in a series of utterances which have been carefully studied and discussed by a

distinguished authority on international law* in the columns of the *Osservatore Romano*. The central idea of the Papal program is the renewal of international institutions in the spirit of the Christian law of nations. This may appear at first sight an ideal so far removed from the realities of the present world situation as to be unpracticable and Utopian. But the more we study the question, the clearer it becomes that the Christian law of nations is the only law of nations that there is; and the alternative to it is not a secularist law of nations, which is indeed Utopian, but a system of power politics which has no moral foundation.

Thus, though these basic questions may seem remote from the world of practical politics and common experience, they are in fact a matter of life and death for the nations and for the future of mankind. No nation in the world is strong enough to stand aside in isolation as a law to itself or to impose its own solution on the world by force. The only law above the nations—the only law on which a true international and social order can be founded—is the Law of God, whether it be the natural law of justice and truth which the Creator has engraved on the hearts of men, or the higher law that is revealed and realized in the Kingdom of Christ. This twofold law remains unaffected by the breakdown of cultures and ideologies and the ruin of

* Guido Gonella, Professor of the Philosophy of Law in the University of Rome.

states. It is the rock that stands when everything else is swept away, and that must be the foundation of any solid attempt at reconstruction.

It is unreasonable for the State to ignore this law in its public relations and at the same time to expect that its subjects—the individual citizens—will observe the moral law in their own lives. But this is, in fact, what the modern European state has done, with the result that men's minds have been divided and their consciences confused. This state of affairs cannot endure. One of two things must happen. Either the State will cre-

ate a new godless morality, based on its own interests, and will force the individual to lower his standards to conform to its arbitrary decrees; or it must recognize the existence of a higher law on which its own right is dependent, so that it ceases to be Leviathan and becomes the servant and vicegerent of God. The first is the solution of the totalitarian state, which is being realized today to our own destruction; the second is the solution which the present Pope and his predecessors have set forth as the only basis of international peace and the only hope of a true social order.



Catholic Population in England

The Catholic population for England and Wales increased last year by over 37,600 and now stands at 2,372,074 according to the figures in the Catholic Directory for 1944.

No addition to the number of elementary schools is given, but the total of children in them went up by over 4,000 and is now 382,797. The number of secondary schools increased by 2, bringing the total to 560, with 62,218 pupils, or 1,772 more than in the previous year.

Churches and chapels number 2,683, an increase of 28. The number of clergy, secular and regular, is 6,030, an increase of 146 on 1942.—CATHOLIC TIMES, London, England, January 14, 1944.

The Exaltation of the Church

JOHN P. MURPHY

*Reprinted from the London TABLET**

THE characteristic heresy of the age is the denial, explicit or implied, of the social visibility of the Catholic Church. Whence that curious *actio in distans*, that hiatus, between the surpassing social doctrine of the Church and the impact of that doctrine on the world at large, whence that quarantine of Catholic thought in a world that is diseased for lack of it, and whence that vast disproportion between the size of our effort and the apparent paucity of its result? Differing in the spirituality of its end, the Church is of its nature equal with the State in social visibility. Is it not because it is not recognized as such that it suffers the frustration we describe?

Some countries of huge population reject this social claim entirely. Other countries, even with a Catholic population or a population where the majority are Catholic, regard the whole subject as one better not raised. And have we not seen in the last war that even Governments which are not hostile yet, because of their Pilatage (if I may put it so), receive the suggestions of the Holy Father with a stillborn politeness? All the traces of the social nature of our religion have so crumbled that we have reached the state that in what once was Christen-

dom, life is now *socially* much less religious than it is in Islam, where at least from the minaret the muezzin still calls the people to their prayers.

The consequences of this evil are threefold. First, a terrible injustice is done the whole human race, baptized or infidel. It has no more prospect of peace and order than would a lot of little children left to their own devices when their parents were incarcerated. Love and peace are the first two fruits of the Spirit of Our Lord. They operate as social and visible activities through His Vicar here on earth. One must not think in a vicious circle about this. For instance, one may say, there is so much love and peace in many hearts, Catholic and non-Catholic, that good must one day come of them. We have grown so accustomed to the social suffocation of the Holy Father and the Church that we are inclined to think of some inchoate and formless body of goodness as the source of peace. There is no such thing. In the actual economy of God there is but Christ as the source of peace, and He exists in His Mystical Body in a visible and social way on earth. There is no charity in any heart, Catholic or non-Catholic, save through that visible and social thing. Nor can the fidelity of the good bene-

* 12 Queen Victoria St., Reading, Barks., England, January 15, 1944.

fit the world by short-circuiting the Holy See. Rather must that fidelity be directed to and receive its reward in the exaltation of the Church and the enlargement of its Primate to a greater share in the deliberations of the nations.

The second evil is this: while the visibility of the Church is denied, social systems arise which make the practice of the Catholic religion well-nigh too difficult for all save the extremely fervent. It is easy enough to see this under a Communistic or a Nazi system. But the same thing is true also, if in a more subtle way, of the world as a whole. For instance, the practice of the Catholic religion has been extremely difficult in England since the last war: temptations to the artificial limitation of families, to regarding church-going as uninfluential as far as life and reality are concerned, to acceptance of the evils of a plutocratic system though they cried out to heaven to be avenged, and so forth, have been intense, destructive, and persistent. One might say that cannot be laid at the door of our Government, which has not been hostile. So much is true, and God be thanked for it. But have we not affected a slightly Pilate-like detachment, whereas there is no neutrality to Christ or to His Vicar? And is it not true in any case, even if it is a subtle truth, that had the Pope's voice been more audible in international affairs since the last war, the tone of the whole world would have been raised,

since all men behave better in good company?

The third, and easily the greatest, evil is that it stifles Catholic action (I trust I may be pardoned the small "a" for action, as the capital letter seems to devitalize, in our language at least, the pulse the late Holy Father gave it, making its beat co-terminous with the whole life of the Church). I have already called attention to the ludicrous disproportion between our immense effort and its scant influence on public life. Can it be that, in making this effort, we were frustrated just because we did not see the characteristic evil of the day, and devise a method suited to the situation?

POPE'S SOCIAL TEACHING

We sought to make the world listen to the social teaching of the Pope. But was our method right? Which did we first seek to exalt, the Pope himself or just his teaching? Just his teaching, I fear. Yet it seems, given the evil of the age, that that method must be wrong, that our first aim should have been the exaltation of the Pope himself.

At the moment the nations generally (with a few splendid exceptions which we cannot consider here) have no intention of basing their social teaching on any Encyclical. They cannot have the same determination about the Pope's exclusion from affairs. First, because no single State can control international affairs as it controls

its own social life. It takes at least two States to make such an affair, which thereby limits the control of each. Secondly, Papal social teaching directly affects the religious, or rather irreligious, ideology of a given State, which may be most ardently determined to retain it. On the other hand, Papal action does not directly affect the ideology of any State that may be concerned. Thirdly, a state, no matter what ideology it has, that is reasonably convinced that it has a rightful cause may be reluctant to ignore the Holy See, knowing what an asset its integrity could be to honest government. Finally, the liaison is there already, since some States are already amicably related to the Holy See, and others are willing to follow suit when their personality emerges from the maelstrom of the war.

This also seems to be the real way to get a hearing for its social teaching. If the Pope's position is enlarged, the interest thereby aroused in the Papacy will be calculated incidentally to call attention to his social teaching.

It is a property of the contemporary heresy that, unlike defunct heresies working dreary evil far away from us, it affects Catholics themselves. We live in a decline of Christendom, of that order of life wherein the nations, united in the Personality of Christ through His Vicar on this earth, were able to display their individuality in peace. In such decline, we shall be tempted to put Papal doctrine before

the Pope, the thing he says before the one who says it. Our religion is not that. We do not follow Christian doctrine in an impersonal way; we follow Christ Himself. In His Mystical Body on this earth, therefore, we do not defend Papal teaching in a detached or abstract way. We defend, and God give us the manhood to exalt, the Papacy.

The decline has been progressive for a long time. The eighteenth century and the early nineteenth century, both the *ancien regime* and the Revolution, lost even more completely the fact and the vision of the visible Church. The lowest point of all was reached in the pontificate of Pius IX and in 1870. We can truthfully say, and find comfort in saying, that in a large historical view the bottom of the curve was reached then; and the Church has been re-emerging more and more in clearer lines as a fact in human society ever since. With each generation they are fewer and fewer who in the outside world think, as men like Swinburne thought, that the Papacy and the Church were set for an obvious destiny of ever more pointed insignificance; 1870 was a landmark, the end of a temporal power stretching back for a longer period than any of the civil thrones in Europe. What was important was not the actual loss of the temporal power, but the setting of its elimination. Not because the French could no longer maintain Rome against Victor Emmanuel did

Rome fall, but because there had disappeared from Europe any sense of what was due to the head of the Church.

There are those who argue that the Papacy is better off with a Vatican City than with Papal States, and all the *cura pulveris* they bring. Into the merits of that I do not enter, beyond saying that one must not forget the outrage done in 1870, or the evils it provoked. Not long after, the Italian Government of the time induced the Hague Conference to refuse to invite Leo XIII to its deliberations, and that barbaric novelty increased enormously the gradient of Christendom's decline. Providentially we had Leo then, whose mind was magisterially aware of the role of the Papacy in European life, and at least his letter to Queen Wilhelmina, worthy of the arbiter of nations and the senator of life, was read on the last day of the Hague Conference. His whole mind seemed homesick for Christendom, whose sunset he made glow by the reminiscence of Christendom which he caused to linger in the European sky; as witness his mediation between Spain and Germany at the request of Bismarck. Moreover, he left us those prayers we say after Mass; prayers full of the size of Total War, invoking Michael for defense, and begging not just the liberty but that without which liberty cannot be had, the exaltation of the Church. Ever since, these prayers have

been said for intentions that relate to Christendom.

If it is to be repaired, the time to act is now. What form should that action take? Obviously, it is as much beyond the scope of this article as it is beyond the writer's competence or right to say what step might be taken in a public way. Rather let us speak of the action which everyone is free to take. Here are some indications.

First, particular prayer to the Queen of Peace, to whose maternal heart the human race is consecrated, and whose maternal tenderness for all is at once the symbol and the source of human brotherhood. Particular prayer to the Archangel Michael too, who is our leader, and who confers with her in Heaven.

Secondly, in all our Catholic action we could remember, in order that our effort may be fruitfully expended and not wearisomely dissipated, that the characteristic evil of the time is the denial of the social visibility of Christianity. There are groups devoted to social studies that do splendid work. How would it be if they made the examination of the present position of the Holy Father the first rather than an incidental object of their study?

Finally, there is the apostolate of each one of us. Each one of us can say, as occasion serves, that the world is done a supreme injustice by the neglect of its incomparable asset in the Pope.